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The Australasian Catholic Record

For Clergy and Religious

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Announcements

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The

Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

Contents:

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RICHARDUS COLLENDER

CENSOR DEPUTATUS.

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Pro Ecclesia Dei

With the appearance of the first number of the twenty-fifth volume, the *Australasian Catholic Record* sends its greetings and thanks to all who have encouraged and helped the *Record*. In the first place, our warm gratitude is due to the constant interest shown in the magazine by the members of the Hierarchy of Australia and New Zealand. Secondly our gratitude goes out to those who have worked so hard for its success—past editors and managers; Diocesan Collectors; contributors to its columns; last, but no means least, subscribers. In 1895, Cardinal Moran selected as the motto of the *Australasian Catholic Record* the striking words of St. Augustine: *Pro Ecclesia Dei*. In 1924, Archbishop Sheehan confirmed that choice. They express admirably the spirit that inspires our efforts.

The luminous charter which Archbishop Sheehan wrote in 1924 (A.C.R., vol. I, pp. 1-6) for the guidance of the then editors, and of those who would be entrusted with the direction of the A.C.R. in the future, will, we trust, be the inspiration of our work in the years to come. The *professional* character of the *Record* constitutes its appeal to the Clergy and Religious; that character will be preserved. The aims of this magazine were stated in noble language by Cardinal Moran in 1895:—

> We have taken the words Pro Ecclesia Dei for our motto. . . .others will bring to the shrine of Catholic truth their rich tributes, their jewelled diadems of silver and gold. . . .Our ambition will attain its aim, should we be permitted to present a plain, unadorned eucalyptus wreath. . . .

Australasian Catholic Record.

Some Jubilee Reflections

BY THE COADJUTOR ARCHBISHOP OF MELBOURNE.

The present issue of the *Australasian Catholic Record* begins the twenty-fifth volume of our valued quarterly, and the Editor has happily decided to mark the jubilee number by some special commemorative features. He has asked me, as one of the surviving editors of the first volume, to jot down some reflections on the early days of the *Record,* and I gladly accede to his request.

Twenty-five years ago the new series of the *A.C.R.* left the slips to glide under its own power over the unchartered waters of clerical criticism and indifference, whilst its sponsors watched the trial voyage with apprehensive interest. There were many predictions of early disaster, but the sturdy craft succeeded in falsifying all the prophecies of evil. It has weathered a quarter of a century of varying fortune, including the difficulties and restrictions of a world-war period, which witnessed the foundering of many other publications. We may safely assume that its period of adventure is past, and that the *Australasian Catholic Record* is now firmly established as an accepted and valued feature of the Ecclesiastical life of Australia.

Looking back to the anxious days when the hazardous venture of a new Australian quarterly was first undertaken, one recognises that the outstanding figure dominating its humble beginnings was the kindly and cultured coadjutor Archbishop of Sydney, Dr. Sheehan. This gentle and well-beloved Prelate left the impress of his scholarly mind on many aspects of our educational life, but perhaps the *Australasian Catholic Record* is the most enduring monument to the fruitful years he spent amongst us. It was entirely due to his inspiration that the *Record* came into existence, and its sustained success during the last twenty-five years was the fruit of his wise planning. Soon after His Grace arrived in Sydney he expressed keen disappointment that we possessed no national Ecclesiastical review, and he determined to create one that would be worthy of the status and importance of the Church in Australia. His wide culture and high literary attainments, as well as a long association with the *Irish Ecclesiastical Record* at Maynooth, eminently fitted him for the task, and he lost no time in tackling it. The Archbishop arrived in Sydney in 1922, and by the end of the following year the first issue of the *A.C.R.* was ready for the

press. It was launched with the full panoply of official approval. His Holiness the Pope sent his paternal blessing to the new publication, the Apostolic Delegate added his benediction, and the project received the active encouragement of Archbishop Kelly, together with the approving good-will of the other members of the Australian and New Zealand hierarchies.

It is well known, of course, that the present series of the *Australasian Catholic Record* was not an entirely new venture. It was rather the revival of a former quarterly bearing the same name, which had lapsed about ten years previously. The original *A.C.R.* was founded in 1895 by His Eminence Cardinal Moran, whose prefatory article to the first number expressed proud confidence in the future prosperity of his venture. Under his watchful eye, and with the stimulus of many fine contributions from his pen, the old quarterly survived with varying success for a period of nearly twenty years. There is little doubt that the passing of its distinguished Founder and Patron in 1911 hastened the collapse of the old *Record,* which occurred a couple of years after the Cardinal's death. This venerable publication was founded on the general style of overseas reviews of that period. Their main purpose was to open their pages to more or less erudite articles on any subject which the various contributors desired to embellish. A survey of the issues of the ancient *A.C.R.* reveals that many of its contributors were scholars of distinction—some from countries outside of Australia—whose articles were often of notable interest and value. But this compliment cannot be paid to much of the heavy and unattractive matter that often clogged the pages of the old quarterly.

The first editor of the original *Record* was Monsignor O'Haran, but the Monsignor's multitudinous duties soon forced him to hand over the responsibility to the Very Rev. Dr. Cregan, who continued the editorship until after the Cardinal's death. By that time it was evident that the general tone of the *Record* had failed to maintain the interest of the clergy, and a very brief period of editorship by the Very Rev. Dr. Sheehy was tried as a last resort in the effort to revive the sickly organ. But its welcome in the presbyteries of Australia had definitely cooled, and the Cardinal's much battered barque, launched with confidence in 1895, finally foundered in 1913 on the twin rocks of clerical indifference and financial embarrassment.

Archbishop Sheehan was determined that the new *Record* should not suffer from those weaknesses which had contributed to the collapse of its predecessor. He wrote in the first issue that the Church in

Australia and New Zealand "needs a permanent organ to deal with its domestic problems, to enshrine its history, to reflect its learning, to help its clergy in the pulpit and the confessional, to aid them in the general revision of theological studies, and above all to serve as the medium through which may be conveyed the official decisions, the doctrinal, moral and devotional pronouncements of the Holy See". In fulfilment of this ambitious programme, he decided to abandon the "miscellaneous article" motive of the old *Record,* and mould the new quarterly on strictly professional lines by division of its contents into various technical sections. The first section would be devoted to translations of all the notable documents issued by the Holy See. Other specialised sections would range over the fields of Moral Theology, Canon Law, Sacred Scripture and the Liturgy by means of replies to practical questions received from readers. It was also the Archbishop's specific desire that the *A.C.R.* should give ample space to the publication of documents and original researches into the unpublished history of the Church in Australia and New Zealand. The book review section was designed to provide notices of books that were likely to prove helpful to the Australian clergy in their missionary work.

There is no doubt that this eminently practical set-up of the new *Record* is the key to the continued popularity which the quarterly has enjoyed amongst the clergy during the last twenty-five years. The Archbishop's aim of collecting "the stray threads of tradition and the vanishing memories of the early struggles of the pioneer missionaries of Australia and New Zealand" has been happily realised. Some of our most distinguished historians, such as Monsignor Eris O'Brien, Monsignor P. Hartigan and Father J. McGovern have made use of this section of the *Record* to "leave to posterity a graceful tribute to the work of those who have preceded us". But it will be generally admitted that the sustained success of the new series of the *A.C.R.* has been mainly due to the Archbishop's wisdom in insisting on its purely professional character. Its division into various technical sections, where actual problems met with by readers in their daily work receive their regular solutions, has been the principal factor in sustaining the interest of the clergy for a quarter of a century. It is to be hoped that this strictly professional aspect of the *Record* will be maintained, for one notices with a certain amount of apprehension a tendency to deviate from the original plan of the Founder, and return to a greater emphasis on miscellaneous articles.

The strategic wisdom of the cultured Founder was also evidenced

by the means which he devised to secure the financial stability of the new *Record.* He induced the Bishops of Australia to appoint a priest in each diocese who would be responsible for collecting subscriptions from the clergy of the diocese, according to circumstances of local convenience. The Archbishop had a twofold purpose in this wise arrangement. It was not merely a practical expedient for ensuring the local collection of subscriptions, but he also wished to invest the clergy of the various dioceses with some measure of management in their quarterly. It was his desire that the diocesan agents should not only receive subscriptions, but should also collect suggestions for a better order and selection of literary material, and give the editors the benefit of considered criticisms of their jointly-owned organ. The soundness of the Archbishop's judgment in this executive sphere has been amply vindicated by the nationwide circulation of the *A.C.R.*, and its continued condition of financial stability.

With characteristic self-effacement, Archbishop Sheehan styled himself a "Consulting Editor", but in reality he was Editor-in-Chief of the new series. He scrutinised with meticulous care every line of the manuscripts that appeared in the early issues, giving special attention to their literary form. The Archbishop was an acknowledged master of graceful prose, and he spent much time in polishing the literary style of the contributions whenever it was needed. He began this work of revision at St. Patrick's College, Manly, in consultation with the Editors, but an unhappy incident soon deprived us of the pleasure and profit of his personal observations on the various contributions. It happened in the pre-electric days of the College, when St. Patrick's was still in the coal-gas age. His Grace was wrestling one night with an article by a well-known contributor, justly respected as a fine theologian, but whose literary style lacked that easy-flowing elegance that the Archbishop desired. In the midst of this vexatious literary tussle, the gas lights suddenly flickered, and finally spluttered to extinction, leaving us in complete darkness. We had long grown accustomed to the spartan College regime in which the gas was turned off at the meter each evening as the clock struck ten. How well we recall the heavy tread of the faithful steward—not so steady on Wednesday evenings—as he strode along the corridor to deposit the keys of the College at the President's door! For years this had been for us an alert signal of the approaching gloom, and a warning to reach for a candle to light our way to bed. So, when the lights failed, I produced my candle in the hope of continuing our work a little longer, but the Archbishop, unfamiliar with our trog-

lodyte tradition, uttered a gasp of disgust, and gathered his papers to retire. As I lit his exit along the eerie corridors by the fitful flame of a single candle, he muttered "terribilis est locus iste!", and departed never to return. From that time onwards we were forced to transact our editorial business with him by post, and this loss of the Archbishop's personal criticisms and suggestions was a distinct disadvantage to the Editors.

Linked with the name of the revered coadjutor Archbishop of Sydney are those of several faithful collaborators, who shouldered the responsibility of producing the *Record* during its period of critical uncertainty. Outstanding amongst those to whom the present generation owes a debt of gratitude are Monsignor Nevin, Dr. O'Donnell, and Father O'Flynn. It would be difficult to overestimate the indebtedness which readers of the *A.C.R.* owe to Monsignor Nevin. In the beginning he was charged with the duty of handling two professional sections of the quarterly, those of Moral Theology and Canon Law, and his scholarly solutions of readers' problems in these two departments have been a valued feature of the *A.C.R.* for the greater part of the last quarter of a century. In addition to this literary responsibility, Monsignor Nevin was also business manager of the *Record* during its earliest stages. I recall with admiration how in 1923 he accompanied me on many long tramps around the city of Sydney in search of advertisements for the new *Record*. Handicapped as he was physically, he resolutely trudged from one business house to another during a sultry Sydney summer, trying to convince unwilling advertising managers that an advertisement in a clerical review, not yet in existence, would be a sound financial venture. In spite of many curt refusals, no mean success attended these amateur canvassing tours, undertaken solely in a spirit of voluntary enthusiasm for the cause. A reference to the first volume of the present series shows that he succeeded in obtaining eight pages of advertisements, whereas the modern *Record* can boast of only ten.

Monsignor Nevin was relieved of the business responsibility at an early date, and the work was placed in the capable hands of the Rev. Dr. O'Donnell. *The Australasian Catholic Record* undoubtedly owes the sound financial condition which it enjoys to-day to the careful and efficient management of Dr. O'Donnell during the early years of its history. Another name inseparably linked with the pioneer struggles of the *Record* is that of Father William O'Flynn, who was commissioned by Archbishop Sheehan from the very beginning to direct the important

section that handles problems of the Liturgy and Sacred Music. The average priest meets many liturgical difficulties in his daily ministry, and Father O'Flynn's profound knowledge in this field was placed at the service of readers of the *Record* for many years. His lucid and good-humoured replies to readers' rubrical posers were one of the most interesting features of the *Record*, and now form a valuable collection for reference.

The attainment of its silver jubilee by *The Australasian Catholic Record* is a source of justifiable pride to all of those who bore the editorial and managerial burdens of the *Record's* early years. The satisfaction of the pioneers who have survived is no doubt shared by its many contributors, and by the diocesan agents who have done so much to keep the quarterly alive and flourishing during its first twenty-five years of usefulness. Our felicitations are extended to the present Editor and Manager on this happy jubilee occasion, joined with the old, but no less cordial wish to our esteemed quarterly—"ad multos annos".

+ JUSTIN D. SIMONDS.

Theme and Composition of the Epistle to the Romans

The purpose of the Epistle to the Romans being definitely and profoundly didactic, it is of particular importance that those who approach it should have a clear view of its subject. The most obvious thing about this Epistle is that it does not embody an elementary catechesis or instruction for beginners. The basic truths of Christian doctrine are taken as well known, the author merely recalling them, as one would recall pass-words. Thus, in the very first lines, the Incarnation of the Son of God together with His resurrection from the dead is simply mentioned as the Gospel preannounced by the Prophets in Holy Scriptures. The contents of that Gospel do not form the subject of this splendid epistolary exposition. It deals rather with the whole Gospel in the soul of the believer as a source of life and a principle of action.

There were many preachers of new systems in the ancient world. But the crucial question that had to be asked with regard to each and every one of their systems was this: Did they bring or give to their disciples the moral force to practise the virtue which they preached? And a still more crucial question could be asked about them: Supposing that some one of those systems, Stoicism for instance, really did have some good influence over those that embraced it, what could it give in the way of eternal salvation? Did it ensure man's happiness after death? Consciously or unconsciously every human soul was put up against this question: Is there in this world a philosophy or a religion which, while claiming adherence to its dogmas, at the same time guarantees and really gives the moral and spiritual energy to do and attain good? No human system had made that claim, but it is precisely that stupendous claim which St. Paul makes for the Gospel: It is a power of God working for the salvation of human beings and of every human being without exception, provided that he believes or subjects himself to its salutary influence. By faith men received the gift which is offered to them, and it is thus that the justice of God—His own communicated holiness—is manifested in them. Through their faith a power from God becomes a principle of their life. All this is contained in the few words which enunciate the splendid theme of St. Paul's message to the Christians of Rome: "I am not ashamed of the Gospel for it is a power of God unto salvation to all who believe".

He does not conclude his proposition here, but adds "to Jew first and to Greek", for it is his intention to keep in view, while explaining the grace of God, the historical process chosen by divine Providence, when He, the God of all nations, gave a law to a chosen people with the intention that it should terminate in Christianity. The Apostle's subject is therefore not the question, what is the situation of Christians in regard to the Law, or what are the relations of the Gentiles to the Jews or vice versa, but essentially: What is the new doctrine itself in regard to man's moral life and his eternal destiny? This is St. Paul's theme, but at the same time he does not lose sight of the line of history which puts the Gospel in relation with Abraham, the great father of all believers, and even with Adam, the first parent of the human race. If we are to say it in one word, *Grace* is the subject of St. Paul's letter to the community on the banks of the Tiber, which Providence had already marked and was marking as the Mother and Mistress of all Christendom. St. Augustine with his eagle mind understood it well, for he says: Hoc ergo docere intendit omnibus venisse gratiam Evangelii Domini nostri Jesu Christi. Quod propterea etiam gratiam vocari ostendit, quia non quasi debitum iustitiā redditum est, sed gratia datum . . . .; and with regard to St. Paul's constant remembrance of the providential place of Judaism, the same holy Doctor says: Utrumque populum tam ex judaeis quam ex gentibus connectit in Christo per vinculum gratiae, utrisque auferens omnem superbiam meritorum, et justificandos utrosque per disciplinam humilitatis associans". It would be hard to improve on those masterful words of the *Inchoata Expositio* of the Bishop of Hippo.

St. Paul, perhaps unconsciously, followed the precepts of ancient rhetoric by stating his theme in a veritable *propositio*. He did not go so far as indicating a technical *partitio* or division of his subject, but the citation from Habacuc which rounds off his *propositio* allows us to regard the Apostle's mind as fixed on a bipartite division: The man who is just by faith shall have life: justification first and Christian life following from it.

The justification which comes to believers through the blood of Christ is incisively and monumentally described in the everlasting bronze tablet of chapter 3: 21-30, and the same is almost lyrically set forth as an assurance of salvation in the first eleven verses of chapter 5. Here we have the *virtus Dei in salutem* opening the way. Then, secondly, comes Christian life, a victorious march towards an assured salvation, with all the forces hostile to salvation falling to the right and to the

left. Chapter 6 and chapter 8 are the splendid exposition of what we might call *gratia victrix* or grace living and triumphant. These four great passages, namely, 3: 21-30; 5: 1-11, 6 and 8, constitute the core of the Epistle. They run in parallel pairs, both pairs ending in the certain prospect of eternal salvation.

The first pair seems to portray an unmixed beatitude; namely, the remission of sin. With that remission grace has come, and the recipients of God's mercy are free, but this is only one side of the picture. Sin and the flesh still form a hostile front, and the Christian life is a warfare in which, however, the overwhelming superiority is on the side of grace for those who will live by the Spirit. The *virtus Dei in salutem* works all through. That power being a principle of spiritual life is at the same time a principle of death for the flesh. The principle is itself the justice of God, justice communicated and constituting men in a state of justice. Consequently, whatever be the questions that arise about individual texts, it is evident from the whole structure of the Epistle that the justice of God given to men is the principle which makes them die to sin in order to live unto God in Christ.

Around these fundamental points the other parts of the Epistle group themselves naturally.

Once the theme has been stated, the Apostle shows where justice and salvation are evidently not found. Thus he sets a twofold revelation of divine wrath before the revelation of justice. We have in the first place a lurid tableau of the pagan world turning its back on divine salvation. The Gentiles had that knowledge of God which the spectacle of creation reveals to all, but they had refused to God the worship and the gratitude due to Him; they had fallen into idolatry and as a punishment of retaliation upon them God delivered them up to vices which their natural reason condemned but which their darkened and deadened consciences even applauded. The Jews, severe critics of the vices of paganism, were not themselves greatly better. Having a law, they were better instructed—(though the Gentiles also had a natural law)—but they were not more observant than the Gentiles. They violated what they gloried in, and they extolled circumcision, while they neglected its spiritual meaning. (1: 18—2: 29).

With Gentile and Jew thus rudely convicted of criminal guilt, it would seem that humanity's need of the power of God was sufficiently clear. But the secondary preoccupation of the Apostle here manifests itself. He is careful to show that the new economy involves no incoherence in the designs of God. The privilege of those who were the

depositaries of the prophetic oracles is undeniable, and the fidelity of God to his promises is unquestionable; but the conclusion is only all the more certain, that the Jews as well as the Gentiles are a sinful mass and stand in need of the pardon of God (3: 1-20).

It is with the same secondary motive that the Apostle, having proclaimed his great charter of justice by faith, asks if the justice which he preaches applies to the case of Abraham the most august figure of the Old Testament. An examination of the case of Abraham really shows that God's plan remains unchanged, since the faith of Abraham is the prototype of the faith of those who believe in Jesus. (4: 1-25).

It is therefore with complete assurance that the Apostle passes to the second phase of the power of God as an active agency of justification. The love of God thus shown in a gift poured out in our hearts is a pledge of salvation.

But once more history breaks in on the exposition. This time the Apostle goes back to Adam. He did not deem it sufficient to show the justice of God in each individual soul; sin is not just a personal liability of each one; it invaded the whole mass of humanity by Adam's doing. The act of ruin calls for an act of reparation, and Christ is the Reparator for all mankind (5: 12-19). And, as the Law is always on the horizon, the Apostle assigns its purpose as an intermediate institution actually contributing to an abundance of sin, to which, however, superabundant grace was the divine response (5: 20-21).

Chapter 5 is to some extent a transitional chapter, for it is really only at the end of it that the theme of first justification is exhausted. Then comes the theme of Christian life inaugurated by baptism. We are dead to sin, we ought to live to God. Moral life is indissolubly bound up with the rite of religious initiation; in fact, religious life and moral life must be one. Effort is necessary, and St. Paul warmly exhorts the faithful to make the effort. In the dogmatic texture of chapter six moral exhortation occupies a large part. There are, of course, no practical applications to particular cases, but these will find place later on. The exhortation terminates in the hope of life everlasting.

In chapter 7, for the fourth time, the consideration of the Old Law presents itself. It is clear that a Christian who has died in Christ is thereby emancipated from the Law of Moses. But then what on earth was the role of the Law? What has been the role of divine precepts and of all positive divine ordinances. The answer is that any such law aims at making moral evil known; it goes no further and, if human nature finds itself unaided in the presence of prohibition or precept, sin

will prove the stronger, and the knowledge imparted by law will only increase the number of transgressions (7: 7-24). The tableau presented by the Apostle of the unruly law of the members is a sombre one, and could only engender the depression of despair without the final appeal of verse 25 to Jesus Christ who has already delivered us.

Chapter 7 is indeed a picture of the struggle between reason and sin. Reason, however much it is delighted by the law of God, is sadly defeated. The struggle appears in another light in chapter 8, where the Spirit is the protagonist and wins along the whole front in its struggle with the flesh. The Spirit dwelling in regenerated man shall most certainly be victorious, and the divine power shall come into play with full and triumphant efficacy for our salvation. God's plan is not limited to the conditions of mortal existence. He wishes to unite many brothers of Jesus Christ in the glory of the First-born. This design shall not be frustrated. Everything suggests the surety of final glory; infra-human creation travails towards it; the groanings of those who hope yearn towards it; the Spirit which prays in us and for us asks for it; and the will of God has ordered every link of the divine process to that end. When he arrives at this culminating point, the Apostle's language breaks the river banks and overflows into a boundless enthusiasm for the wonder of God's love, from which nothing can separate us. (8: 31-39).

But others have not the same happiness. The Jewish question returns again, less to combat Jewish pretensions than to answer a difficulty raised against the Providence of God. It is a sad fact that the Jews for the most part have not heard their Messias, though it was from their nation He came and to their nation that He was first sent. What then of their privileges? (9-11).

Here at least, it would seem, the divine plan has broken down. But no. The incredulity of the Jews supposes the absolute sovereignty of God no less than their privileges of former days. God had followed a principle of election. He chose them, and He can equally well choose others. There is no injustice on the part of God. There is in His conduct a mystery which the creature must not have the impudence to pretend to fathom. God can without injustice patiently tolerate sinners, in order to show His mercy in favour of those whom He calls, whether they be Jews or Gentiles. If Israel has not had the Messianic blessing, that is Israel's fault. It set itself against God's system of justification and remained obstinate in seeking a holiness forged by

personal effort. Israel shut its eyes to the true justice which is found in Christ. Now, that true justice, which Moses himself had foreshadowed, is preached in the Gospel. The Jews cannot pretend that they have not heard it or that they could not understand it. In reality they acted just as Isaias had predicted about them.

Nevertheless the rejection of Israel is neither universal nor perpetual. When the Gentiles shall have been converted, the Jews shall return. God's wisdom shall appear in the whole great drama, and His goodness and power shall appear triumphant. "O altitudo divitiarum ...quoniam ex ipso et per ipsum et in ipso sunt omnia. Ipsi gloria in saecula".

So far the great framework of the Epistle. It will be seen that the proposal of the theme is followed by a negative or preparatory demonstration. The demonstration proper has a double object or rather turns on two moments of the divine action—justification and christian life—the relative theses being 1) that justification is not a human achievement but the achievement of God who justifies the believer; 2) that Christian life is not a useless struggle of reason incapable of observing the Law, but a triumph of the Spirit over the flesh. Besides these positive points, there are the successive glances cast by the Apostle on the ancient economy in order to show the harmony of God's designs.

After having given to the Romans this splendidly strong doctrinal exposition, St. Paul passes to what is generally called the moral part of the Epistle (12: 1—15: 13). The title "Moral Section" is not entirely justified, for the first part of the letter set the foundations of moral as well as religious life. What really characterizes the second part is a detailed application of the principles expounded in the main chapters. It is not easy to find any strict order in this series of paraenetic instructions, but we are struck at once with their relation to the regulating foundation of the divine will. It is the divine will that has disposed everything for human salvation. We must endeavour therefore to know it and conform our lives to it (12: 1-2). That is why St. Paul recommends first of all that each one should act in the measure of his grace. Astonishment has been expressed that in those days, when Christianity had so many obstacles to encounter, the Apostle did not urge his readers on to generosity, enthusiasm, heroism. But his basic assertion is that the Gospel is the power of God carrying men to salvation. Each one has his way, but the end is the same for all. All Christians form only one body. Each one ought to do exactly in the

interests of the whole what God requires from him (12: 3-8). This thought of mutual duties leads on naturally to the precepts on charity (12: 9-21).

But here comes a rule about obeying the established authorities (13: 1-7). The reason again is precisely because they are willed by God. In this Epistle, which so often envisages Christianity as a new force appearing in the world, in an Epistle going to Rome, the seat of government, these admonitions were not out of place. Thereafter, having spoken so often of the link which united the two Testaments, the Apostle naturally returns to charity, which is the fulfilment of the Law (13: 8-10). He terminates this section as so many others in the vision of eternal life begun in Christ Jesus (13: 11-14).

Coming down still more from the general to the particular, the Apostle deals with a point of discipline which seems to have needed his correcting hand. It is the question of certain persons of weak convictions addicted to ascetic practices and of the strong who knew quite well the implications of their Christian faith. He insists on faith directing the conduct of all. And when his conclusion comes once again to the primacy of charity, it is because his mind is still occupied with the secondary or Jewish side of his great thesis. He admonishes the Romans to be merciful, because the Gentiles still more than the Jews have been the objects of mercy (15: 1-12). The last sentence of this exhortation contains the words: faith, hope, power of the Holy Spirit re-echoing the terms of the *propositio*.

This doctrinal whole—dogmatic and moral—is encased between an introduction (1: 1-15) and a notification of the Apostle's intentions (15: 14-33). There follow the recommendation of Phoebe, a series of salutations, a warning against agitators, a final good wish, greetings from companions, and a doxology. (16: 1-27).

W. LEONARD.

Christ & Canterbury—II

Summary: Fraternization with heretics—Sign of the times—Back to Christ—Reaction against Dogma—The fatal Humanitarian tendency—Christ's Divinity fades—The Virgin-Birth scorned—Problem of Our Lord's knowledge—Ignorance and error in Christ—Development of Consciousness—Christological impasse—Failure and frustration.

In our first article dealing with the contemporary Christological crisis of the Anglican Church (*A.C.R.*, July, 1947), we outlined the negative or destructive aspect of the important movement which has been developing in Anglican theological circles during our century. We saw that the mighty edifice of orthodoxy which the Catholic Church reared after the great Christological controversies of the first five centuries has been completely abandoned by modern Anglican theologians. We deplored the fact that the question is not one of mere terminology. The vast majority of English divines explicitly or implicitly profess those very heresies which the Councils of the Church, when forming the Creeds, anathematized. Having rejected the dogmatic statements of Ephesus and Chalcedon, the Anglican theologians, if they wish to take up a position on the doctrine of the Incarnation, are faced with two only alternatives, Nestorianism or Monophysism. Both heresies have their professed adherents among the divines of our century. The majority has fallen into a vulgar form of Nestorianism, postulating "two subjects of experience in Christ," "two self-consciousnesses," that is, two persons. Others, like Dr. A. E. Garvie, Dr. R. Ottley, and Bishop Weston, holding the "mutual interpenetration of the two natures," have revived the Monophysite heresy.

An interesting psychological fact to be noted here is a growing inclination among Anglican theologians to defend and fraternize with the old heretics—a significant sign of the unorthodox tendency of the times. Nestorius has found a fervent patron in Dr. T. J. Bethune-Baker, who maintains that "the views against which Nestorius contended would have robbed us altogether of the historical Christ of the Gospels. . . . They would have made of the Saviour of men a person not really human. That the Son of Man should continue to be the Lord of human life we owe to Nestorius first, and after him to the Nestorians of later times".[1] Indeed, the majority would stand with Dr. S. D. Henderson, when he admits on behalf of Anglican theologians that "Nes-

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[1]*Nestorius and his Teaching*, p. 208.

torianism still survives as an element in our thought, and an expression of a difficulty in our own theology—how to maintain fully the real manhood of Jesus and still safeguard the doctrine of the Incarnation".[2]

The humanistic and anthropocentric characteristics of Nestorianism, beginning its theology from the historic Jesus and the religion of experience, concerning itself primarily with the ethical and social, and closing its eyes to dogma—all these are characteristic marks of modern Anglican theology.

Apollinarius, too, compared with whom St. Athanasius is reckoned "a mere babe in theology", has found zealous champions,[3] and Paul of Samosata is not without his modern apologists.[4] Of the latter it is claimed that at least he had behind him a genuine historical tradition to which in our reconstruction of doctrine we must return".[5] When we recall that the heretic of Samosata professed that Christ was not the natural son of God, but a mere man who was adopted by God as His son of predilection, and now witness the Anglican theologians thirsting after such putrid fountains, we lose all hope of any semblance of orthodoxy being preserved in the sphere of Christology.

THE "BACK TO CHRIST" MOVEMENT.

Now, having rejected, in no uncertain terms, the traditional expression of the doctrine of the Incarnation as defined by the Church, a great reaction took place in the field of Anglican research. It was one of those typical reactions in the history of theology, such as the naturalism which arose after the supernaturalism of the Council of Nicaea, the Monophysite extremism which resulted from the Nestorian heresy, and so on. Now, the important reaction which has taken place in modern Anglican theology is a reaction against all systematized theology and dogmatic assertions, and the greater part of the work concerning the person of Christ, accomplished in this century, is summed up in the movement "Back to Christ". This has been the watchword of the divines: Let us go back beyond the scholastic systems, beyond the Creeds and Councils, beyond the "imaginative creations" of St. John

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[2]The Heretics of the Church and Recurring Heresies, *Expository Times*, Nov., 1934, p. 57 ff.

[3]Dr. Charles E. Raven: *Apollinarianism*, London, 1932 (Cambridge Press), p. 18, p. 231; Raven shows the extent of his learning when he writes: "Apollinarius died a heretic; and it was left to Cyril, the clever Alexandrian intriguer, the Apollinarian who was too clever to acknowledge his master, to bring back his doctrine into the Church by a deft concession in phraseology" (p. 18). Apollinarius taught that the Word took the place of the human soul in Christ.

[4]Cf. Dr. T. Lawlor: "The Sayings of Paul of Samosata," *Journal of Theol. Studies*, Oct., 1917.

[5]Dr. Bethune-Baker: *Journal Theol. Studies*, Jan., 1919, p. 187.

and St. Paul, back to the historical figure of Jesus as portrayed in the Synoptic Gospels; let us penetrate into the consciousness of the Christ of the Gospels; then let us retrace the road which the Church took, noting the wrong-turnings taken, "which led to the formation of dogma in terms essentially materialistic" and swallowed the person of Christ "in an inconceivable, ontological dualism".[6]

Accordingly, all attention has been concentrated on the "Historic Jesus." Through Christ's own consciousness of His person, as expressed by Himself in the Gospel-narratives, the English divines hope to arrive at a new and truer construction of His person. In pursuance of this object all speculative Christology, whether biblical or scholastic, is rejected, as it is asserted that such Christology has no basis in the language which Jesus used about Himself. What is of the utmost importance to note is this: they have gone back with the original sin of Protestantism on their souls—the separation of those two in one flesh, Christ and His Church. They have treated our Saviour as an antiquity; they have ignored the Church, His living presentation and pleroma; and thus they have started an enquiry as to His person at the wrong end. Let us consider some of the results of their research.

HUMANITARIANISM:—

The whole of Christological thought in contemporary Anglican theology is expressed in an ever-growing *humanitarian* concept of the person of Christ. With all the insistence placed on the humanity of Christ, the divines have been led into deplorable Nestorian exaggerations. "Whereas the world has worshipped Him as God for many centuries, the whole modern tendency is to think of Him as *man*. This idea was in the ancient creeds, but it lay dormant in them. The deity of Jesus, not his humanity, took pretty nearly the whole emphasis".[7] Already at the commencement of the movement, at the opening of our century, Dr. E. H. Gifford (whose scriptural works are universally recognized), in his treatise on "The Incarnation", had raised a warning voice against the dangers of such a tendency. And now, standing at the other end of the avenue of forty years of research along "humani-

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6Cf. E.f. Scott: *Literature of the New Testament*, London, 1921, p. 242 ff.; W. Morgan: "Back to Christ," *Hasting's Dictionary of the Gospels*, vol. 1, cf. pp. 161-167; T. B. Kilpatrick, "Incarnation," *ibid*, vol. I, p. 811; H. R. Jackson, *The Fourth Gospel*, London, 1906, p. 1-10; Dr. J. J. Denny: *Studies in Theology*, London, pp. 25 ff.; C. J. Wright: *The Meaning and Message of the Fourth Gospel*, London, 1933, p. 101 ff.; Dr. A. E. Garvie: "Fifty Years' Progress in Theology," *Expos. Times*, 1939, p. 37 ff.; Dr. A. M. Fairbairn: *The Place of Christ in Modern Theology*, London, 1910, p. 3, ff.

7Dr. Charles Dole: *What we know about Jesus*, London, 1928, p. 38.

tarian" lines, Dr. H. Roberts confirms our worst fears on this subject: "While the personality of Jesus is regarded as central and lordship affirmed over the whole realm of human life, there is a disposition to ignore or even to deny his divinity. The *term* may be retained, but the meaning attached to it plainly indicates the surrender of the Catholic doctrine of the Incarnation. A *humanitarian* portrait of Jesus is presented to us which cannot be reconciled with the witness of the Church nor can it serve as a basis for the lordship of Christ".[8] Would that we had many more statements of this nature from the Anglican theologians! Unfortunately, from the superabundant literature on this matter it is becoming increasingly evident that the grip on the Divinity of Christ is slowly but surely weakening. "The doctrine of the Divine Christ has, in the opinion of many, removed the man Jesus so far from us that they desire to see Him divested of all that to them appears supernatural".[9] It is commonly held by modern Anglican theologians that the Divinity of Christ is a 'dogma' which cannot be proved by external evidence, and, although to the majority of them "the loss of the belief would be incalculable", nevertheless they console themselves with the thought that "without it men may still treasure the supreme *ethical* revelation of *perfect humanity* in the Gospels, a revelation which would remain a precious treasure to mankind even if it were an unrealized ideal".[10]

Bishop Barnes, of Birmingham, is, to-day, the logical product of the unwholesome process of decay that characterizes Anglican Christology, and, as Modernism eats more and more into the Church of England the divines will increasingly forget that they have to deal with a Divine Being who became man, and even abandon their half-hearted attempts to deify, in some way, a being whom they consider human.

THE VIRGIN-BIRTH:—

In their quest of a "human Jesus" a great number of Anglican theologians have found it necessary to reject the doctrine of the Virgin-birth of Our Lord, attributing to Him a purely human parentage. For them, to begin with a supernatural birth of the Son of Man is to begin at once to supernaturalize Him, whereas they are determined to humanize Him, making Him "like unto His brethren in all things". The strife which vehemently surged among German Protestant theo-

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[8] "Constructive Theology: The Incarnation," *Exp. Times*, 1940, p. 71, ff.

[9] Dr. F. J. Foakes-Jackson: "Christ in the Church," *Cambridge Essays*, p. 517, ff.

[10] Dean W. R. Inge: "The Person of Christ," in *Contentio Veritatis*, London, 1916, p. 102.

logians on this subject, towards the end of last century, naturally passed over to England in our own century, until a large number of clergymen who daily repeated "natus ex Maria Virgine" did so with a mental reservation or with a naive smile on their lips.

The alleged grounds for the rejection of this doctrine, so dear to the heart of Catholics, may be roughly stated as the scientific and the historical. The attack marshals a whole series of arguments, constructed with some ingenuity but partaking of the nature of special pleading, which, apart from the consideration of the historical documents, seems an overwhelming indictment. When, however, it is closely examined, the objections do not amount to very much more than the assumptions, a) that the miraculous cannot be historical, and b) the Virgin-birth, if it be a fact, ought to figure more prominently in the New Testament records.

Dr. Bethune-Baker, one of the most influential theologians of our century, tells us: "I can only regard this idea of miraculous birth as aetiological and honorific—in those days as reasonable and natural a way of accounting for a great personality and the experience of which Jesus was the cause and centre, as it would be unnatural and irrational to-day".[11] The modernistic presuppositions prevalent in Anglican theological circles to-day and excluding the miraculous from history can lead to only one conclusion regarding the whole doctrine of the Incarnation. The rejection of the Virgin-birth is only a prelude of worse evils to come.

It is urged, secondly, that the evidence in the Gospel is not such as to compel belief: the narratives in St. Matthew and St. Luke are barely reconcilable, while both include genealogies which have no meaning unless Joseph was the actual father of Jesus: St. Paul was evidently unaware of the story when he wrote the opening verses to the Romans, where the mention of it would have greatly strengthened his argument: the author of St. John's Gospel was well acquainted with all the synoptic Gospels, and yet he omits all reference to this event: can he have done so for any reason except that he did not believe it?[12]

Just how many Anglican theologians of our century have rejected the doctrine of the Virgin-birth it would be difficult to estimate; but from the ample literature on the subject we do not hesitate to place the number at fifty per cent. One of their number describes the situation

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[11] *Modern Churchman*, Sept., 1921, p. 288: "The Virgin-Birth."

[12] Cf. Canon G. Glazebrook: *The Faith of a Modern Churchman*, p. 45; Dr. W. Sanday: *The New Testament Background*, p. 21.

as "an attitude of wholesale negation". That the number is greater than is commonly supposed is proved by the pronouncements of the *Archbishops' Commission on Christian Doctrine.* Treating of the Virgin-birth, the Commission recognized that "the work of scholars upon the New Testament has created a new setting of which theologians in their treatment of this article are obliged to take account. We also recognize that both the views (for and against) are held by members of the Church, as of the Commission". The Commission finally decided that "the historical evidence by itself cannot be other than inconclusive".[13]

Once more the authorities of the Established Church pandered to the modernistic, unorthodox inclinations of the theologians.

THE KNOWLEDGE OF CHRIST:—

The question of Our Lord's human knowledge is one portion of the problem of the person of Christ that has excited particular interest in Anglican theological circles during our century. Here we can mention only very briefly the stage of evolution at which modern Anglican thought has arrived in relation to this subject. The humanitarian tendency has gone forward. Every point of Catholic doctrine concerning the knowledge of Christ is rejected by the general run of Anglican theologians. First, the Beatific Vision is excluded from the soul of Christ while on earth. To the famous scholastic adage: *Christus comprehensor simul et viator,* they oppose the formula: "He walked by faith and not by sight".[14] Those who do not explicitly agree, insist on such implications in their teachings as to render the possession of the Beatific Vision an utter impossibility in the earthly life of our Divine Lord.[15]

Whereas our Catholic theologians unanimously maintain that it is congruous that the soul of the Son of God made man should have from the very first been decorated with all the perfections of which a human soul is capable, the Anglican theologians view the question from the opposite angle. They hold that it is fitting that Christ Our Lord should have taken on Himself all the conditions of suffering man, foregoing, during His earthly life, any extraordinary help or consolation such as would have been afforded by the Beatific Vision. In this sentimental view of the "completely human Christ" they find their supreme conso-

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[13]*Report of the Archbishops' Commission,* pp. 82-3.

[14]A. E. Garrie: *Studies in the Inner Life of Jesus,* p. 272.

[15]A. Stewart: *The Infancy and Youth of Jesus,* p. 260; A. J. Mason: *The Conditions of Our Lord's Life on Earth,* p. 128; Bishop Charles Gore: *The Incarnation,* p. 107.

lation. The Catholic doctrine is rejected as virtual Apollinarism. "Apollinaris denied to Christ a real human soul; but Aquinas virtually does the same when he asserts that the soul of Christ was created mature, in the full employment of free will and the Beatific Vision, and possessed of wisdom and knowledge practically coextensive with the Divine".[16]

It is urged, moreover, that if the soul of Christ enjoyed the Vision of God upon this earth, then His glorious exaltation after death is robbed of more than half of its meaning; it would be something merely external even as His life on earth would, under such circumstances, be an external show.

Secondly, the divines have excluded from the soul of Christ on earth all infused knowledge, whether *per se* or *per accidens*. It is thought that if Our Lord was the subject of habitually infused ideas then the assumption of a human nature with all its faculties and operations is rendered meaningless. His body would have been a Docetic body, human in appearance but not in its intrinsic nature.

Thirdly, the knowledge of Christ Our Lord while on earth was, according to the unanimous teaching of the English Protestant theologians, wholly and solely empirical. Consequently, there was of necessity a real, intrinsic evolution of knowledge in Christ's intellect: His intellect was the subject of a normal psychological development, passing from complete ignorance and progressing through the various stages of knowledge relative to infancy, boyhood, youth and manhood. The gradual progress of His mind was in harmony with the gradual progress of His body. "We must be sure that, as regards knowledge, his mind followed the ordinary law of the development of human minds, so that he knew more at a later stage of his life than at an earlier, which is the same thing as to say that he was ignorant of some things at an earlier stage of His life which he knew at a later."[17] The most that the divines are willing to admit is that at each stage of His development His knowledge was correspondingly perfect. "The wisdom of the Boy Christ of twelve years was such as could not be excelled at that time of life; yet it was a boy's wisdom, and left ample room for expansion in all directions".[18] The ordinary influences of any Jewish boy's

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[16]C. Harris: "Wisdom of Christ," *Hasting's Dictionary of Christ and the Gospels*, vol. II, p. 829.

[17]Dr. A. Plummer: *Gospel according to St. Luke*, p. 74; also, G. Farmer: "Boyhood of Christ," *Hasting's Dictionary*, vol. I, p. 225; W. J. Brown: *The Gospel of the Infancy*, p. 99.

[18]L. Hodgson: *And was made Man*, c. 3.

education were the sources whence Christ derived His progressive store of knowledge—home, synagogue, the temple, the school, and, above all, the sacred scripture!

It is important to note that, on this point, the *Archbishops' Commission* once more endorsed the opinions of the theologians: "At that period (Chalcedon) and, indeed, until quite lately, Christians did not attribute to the Incarnate Lord any limitations of knowledge....In this respect modern theology, by a return to the Scriptures themselves, with their evidence of real surprise and disappointment as elements in the Lord's experience, has broken fresh ground". (*Report,* p. 81).

Now this unhappy position of the contemporary divines is hopelessly irreconcilable with the true doctrine of the Incarnation. They assert that a human nature without its own proper personality is an impossible reality;[19] and because it is the *person* who knows, feels, is ignorant, is the subject of experience, it follows that Christ *as man* was the personal subject of all the experiences through which He passed; and thus, if Christ is God and man they are left with a Christ who is composed of *two persons.* Thus we see the irony of their position: they reject the duality of nature in one person, as expounded by Chalcedon, only to fall into a duality of person—which Chalcedon condemned as the Nestorian heresy!

In order to escape this difficulty the theologians, unanimously insisting on a personal human nature in Christ, would have to admit only *one* knowledge in Our Lord—human or divine; and, from what we have seen of the pronounced humanitarian tendency of the age, it is fairly evident that, if they choose, they will choose the human way. And there ends Christianity!

THE MODERN AGNOETAE:—

Contemporary Anglican Christology has witnessed an almost universal return to the heresy of the sixth-century Agnoetae, fully admitting *ignorance and error* in the knowledge of Christ. In no uncertain, and, at times, even scornful terms, the divines have broken away from the Church's traditional teaching that, when Our Lord pleaded ignorance on certain points, He really knew but His knowledge was not communicable because it did not fall within the economy He had come to reveal. It is a firm principle of the Anglican moderns that such "notions of dissimulation or reserve on Our Lord's part in reference to these matters are to be summarily rejected on the ground that they are repugnant to His obvious intellectual sincerity, no less

[19] Cf. our first article, *A.C.R.*, July, 1946.

than destructive to any satisfying belief in His real humanity".[20] By what is considered a perfect tour de force of intellectual subtlety, Dr. Fairbairn presses home the modern argument: "If He had such knowledge how could He remain silent as He faced human ignorance and saw reason burdened by all its unintelligible mysteries? If men could believe that once there lived on this earth One who had all the knowledge of God yet declined to turn any part of it into science for men, would they not feel their faith in His goodness taxed beyond endurance?"[21] It is perfectly obvious that the same argument could be used against the very existence of God. Certainly it destroys the doctrine of the Incarnation, for, even if Christ were ignorant as man, the Incarnation postulates His omniscience as God walking amongst us, unless you want to say that the Word resigned His divinity as easily as His Grace of Canterbury takes off his mitre! Then you fall into the kenotic doctrine of divine suicide, which the moderns openly ridicule.

This is the last stage of development reached by modern enquiry: Our Lord was a Jew, a Galilean, and a carpenter; therefore, in matters of knowledge He shared the limitations and the ignorance of His neighbours. It is arbitrary to suppose that He had more knowledge than He manifested in His daily life. Vast tracts of human knowledge were untouched by His intelligence. We are presented with a Christ who began His life on earth ignorant of His nature and His destiny; ignorant of the day of His future coming; who frequently erred about the authorship of the books of the Old Testament; a Christ who was gravely mistaken in His reference of certain forms of disease to Satanic agency, which, of course, is out of the question in our enlightened age; a Christ who held the current erroneous views on angelology and demonology; a Christ who could not foresee the attitude men would assume towards Him until He put them to the test. And so the list may be interminably extended.

Such is the new figure of Christ which the divines have brought back to us from their studies of His inner life: a doubting, erring, illusioned Christ reflecting the mind of the Jewish provincial of His time, unable to project Himself into ours. Compared with this miserable humanitarian portrait of the Son of God made man the one drawn by the ancient Agnoetae was almost a glorious representation of Orthodoxy! These theologians have known no half-measures. They search-

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[20]Dr. N. Hook: "The Problem of Our Lord's Knowledge," *Exp. Times*, Sept., 1937, p. 540.

[21]*Christ in Modern Theology*, p. 353.

ed and they have found an "evangelic Jesus who is completely human". And we are asked to rest content with such a Christ; indeed, it is the only kind of Christ in whom these weak-minded sentimentalists can find their consolation.[22]

Now, no one can fail to realize that such a doctrine, apart from its dogmatic implications, gives rise to a grave difficulty for Christian Faith. If our Lord was the subject of such ignorance as above mentioned, if He was doubtful of the will of the Father in His regard, and of His own mission, is it permissible to suggest that His knowledge was such as to provide for no guarantee on matters of faith? This is the practical and extremely important question the Anglican theologians have to face if they desire to retain anything at all of the essence of the Christian religion. If they reply that Christ was an infallible teacher only in respect of those things that were *vitally* connected with His Mission, we may ask who is to decide what was, or was not, vital to His Mission? Is the knowledge of the divines on spiritual things so profound that they can say what was, or was not, fundamental to Our Lord's teaching? One would imagine that the experience of the last two centuries of fluctuating contradictory conjectures would give pause to this kind of argument.

THE CONSCIOUSNESS OF CHRIST:—

Space demands that we deal with this point in a very jejune manner. The main results of modern enquiry may be summarized as follows:

1) All Anglican theologians of our century are agreed that Our Lord's consciousness of His Person and Mission *gradually emerged* with His physical and intellectual development. "We are bound to postulate such an inner development in the days of Our Lord's youth and young manhood, else his later life becomes an entire enigma". Such development is demanded of all truly human experience.
2) All are agreed that Christ was conscious of an unique relationship between Himself and God; that He was the Son of God in some unique sense. But was this consciousness only of an unique *ethical* relation to God? Or was He conscious of His real,

[22]Cf. Dr. David Smith: *The Historic Jesus*; R. J. Campbell: *Christian Faith in Modern Light*; J. Adamson: *The Mind of Christ*; Henry Scott Holland: *Hibbert Supplement*, 1909, p. 121, f.; J. M. Thompson: *Jesus According to St. Mark*, p. 73, f.; A. E. Garvie, *Studies in the Inner Life of Jesus*, p. 273, ff; Bishop Gore: *The Incarnation*, p. 164, ff.; E. Digges La Touche: *The Person of Christ in Modern Thought*, p. 390, ff.; etc., etc.

metaphysical Divine Sonship? Both theories have found their adherents, according to varying beliefs in the Incarnation.

3) As to the time when this realization came to Our Lord, the theologians differ greatly: some few would place the critical moment in the scene in the Temple when He was twelve years old; others during the eighteen years that followed; yet others would delay it to the day of His baptism by John when the voice came from Heaven to awaken within Him the sense of His great dignity; others would postpone the great event to a later stage of His public life, e.g., when He made His confession before Pilate!

4) If we ask *how* the consciousness of Christ's dignity and mission was awakened in Him, again we receive a variety of answers. The majority seeks their explanation in the force of *external influences*—His home-life, education, the synagogue, the Jewish feasts, and, above all, "it was through the absorption of Old Testament Scripture that Jesus came to the consciousness of what He was". As He read, He found Himself. He realized that it was He who was to fulfil all those prophecies; that He was in some unique way the Son of God. Other divines attribute the awakening of the Christ-consciousness to the Holy Spirit "acting beneath the conscious movements of His own spirit". Others, accepting the fact, openly admit that this "is one of the subjects which must remain beyond our comprehension and experience".

Now, all this brings us to the crucial point of the enquiry into Christ's consciousness. The theologians set out with the express purpose of establishing the *unity* of the Person of Christ as against what they call the irreconcilable duality of traditional Catholic doctrine. But, for them, the unity of Christ's Person necessarily entails a *single* consciousness of Christ. Why? Because they have unreservedly accepted the modernistic definition of a person as being "self-consciousness". Now, the momentous question that remains is this: Was that one consciousness of Christ human or divine? The Anglican theologians must make their choice. And, to all who have followed the general humanitarian tendency in Christology, the nature of the choice will be quite apparent. The divines leave us in no doubt: they all maintain that the single consciousness of Christ was "a purely human consciousness". That is the end of the Incarnation of the Son of God.

The Anglican theologians find themselves in a Christological impasse. Their efforts have brought them to complete, miserable

failure. If the insistence is placed on the single consciousness of Christ, the result is either Monophysism or the old Kenotic theory of Divine suicide, which they openly ridicule. If, on the other hand, they wish to retain the Divinity of Christ and still maintain that His human nature is a separate, *conscious subject* of human experience, the inevitable result is two persons in Christ, open Nestorianism.

Across the ages rings the warning-voice of St. John Damascene as he gazed in retrospect over the first seven centuries of the Church's history: "This, indeed, was the cause of error for the heretics, that they postulated that nature and person are one and the same thing". These words are perfectly true of modern Anglican Christology. They have given us a noble specimen of humanity and taken away our God.

The humanitarian moderns invite us to believe Christ was a mere man, on no other grounds than that it is easier to believe Him a mere man than a God-man. For that is where the whole humanitarian position ultimately leaves us. Modernism and rationalism have wrought untold havoc in their ranks and blinded their sight to fundamental principles of reason and faith. As we conclude we see that the title of these articles is all wrong. We should have written Christ *or* Canterbury.

(The End).

T. MULDOON.

St. Joseph Cafasso

A NEW PATRON FOR PRIESTS.

Deservedly honoured in his native land as an ornament of the Italian clergy, Joseph Cafasso is probably little known abroad except as the guide and friend of Don Bosco. With his canonization on June 22nd, 1947, his virtues have received the Church's most solemn recognition, and it is desirable that we should have some knowledge of them and of the life-work of the latest entrant into the long line of canonized secular priests.

The fact that his life was ordinary, in the sense that it was not accompanied by preternatural phenomena like that of, say, the Curé of Ars, will possibly make it the more inspiring for most of us. Unlike his more famous French contemporary, he was not a parish priest, nor even an assistant to one: his particular ministry lay in an ecclesiastical college.

Early Formation.

Born in the picturesque region of Piedmont, on January 15th, 1811, Giuseppe Cafasso was "born again of water and the Holy Ghost" on the following day—a circumstance that left little time for the devil to get a hold on him. At a school conducted by priests, he learnt Rhetoric and Philosophy. Being unable to find a vacancy in a seminary, he began, at 16, to wear the soutane, as a cleric *in voto*. At this stage, he first met John Bosco, a boy four years his junior. While standing outside a church in the village of Murialdo, he was invited by an unknown youngster to come and see some *spettacolo*; but he courteously declined, and explained that "a person who embraces the ecclesiastical state sells himself to the Lord" and that the right shows for him were the ceremonies of the Church. Young Giovanni was so impressed with this reply and with the other's inquiries about his religious instruction that he never forgot the lesson and afterwards turned it to good account.

Eventually the Archbishop of Turin opened a seminary at Chieri, and Joseph, now 19 years old, entered it, after first receiving Tonsure and Minor Orders. We are told that he already showed an appreciation of the value of time which was to be characteristic of him to the end. A person who knew him for thirty-two years declared that he never saw him idle. We may be sure that his diligent application to the seminary's chief pursuits, piety, discipline and study, proceeded

from his deep spirit of religion. It seems true to say that an ecclesiastical student who habitually neglects any of them does not possess the virtue of religion, the chief moral virtue and the one to be specially cultivated in a candidate for the sanctuary.

Ordained priest in 1833, with a dispensation from fifteen months *defectus aetatis,* his priesthood was, and ever remained, his great motive for gratitude to God. In his spiritual testament, a remarkable document, he afterwards wrote: "As my mission on earth is about to end, I render and consign to my God the great Vocation with which He willed to honour me. I have no words here on earth to thank Him for it worthily, and to do so I await eternity".

To fit himself better for the exercise of his sacred office, after ordination he entered a "post-graduate" college in Turin, the *Convitto Ecclesiastico.* With this establishment, which is still flourishing, he is so much identified that an acquaintance with its nature and purpose is indispensable. It will be necessary first to glance at certain conditions in Piedmont in the early nineteenth century.

The Conditions of the Age.

That pernicious anaemia of religion, Jansenism, had spread from France to various other countries, including her next-door neighbour, Piedmont. (In the almost adjoining Duchy of Tuscany, the Jansenists were strong enough to hold a synod, in 1786, under the presidency of the Bishop of Pistoia.) In 1796, Napoleon Bonaparte annexed the Kingdom to the French Empire and the Cisalpine Republic was set up. The jaundiced "philosophy" of the Encyclopaedists poured into the country, and in the political and social upheaval clerical education inevitably suffered. A generation of priests was rising, says the historian Cantú, who passed their days more like laymen than clerics—discussing politics in cafés and seeking amusement, while neglecting pastoral visitation and preaching.

The credit for preparing the remedy for this state of affairs is due to a zealous and learned priest, Canon Luigi Guala. On becoming Rector of the Church of St. Francis, Turin, in 1808, Guala began private conferences in his lodgings, for the benefit of the priests whom he had engaged as assistants and of a few others. His immediate aim was to correct the current theological rigorism. When his *pusillus grex* assembled, he used to propose a question in Moral Theology and then read to them first the answer of Alasia, whose text was prescribed by the diocesan authorities, and then the benign view of Alfonso Liguori (he was not yet canonized) whose opinions were considered almost

immoral. These clandestine conferences were the seed of the *Convitto Ecclesiastico di Torino.*

The "Convitto Ecclesiastico."

When Victor Emmanuel I was reinstated in his northern dominion Canon Guala successfully applied to this monarch for the use, as a college, of part of the sequestrated friary attached to St. Francis's Church, and also for permission to give public lectures there. The new Ecclesiastical College opened in 1817, with Guala as Rector and twelve priests as alumni. This number appears to have grown to about sixty when, in 1833, the Reverend Joseph Cafasso was enrolled at the *Convitto.*

The general purpose of the College—which was not a seminary—was to bridge the gap between seminary and pastoral life. Moral Theology, Ascetic Theology, Preaching, the cultivation of reading, and an introduction to actual parochial duties were the special occupations of the priest-students, together with the daily round of spiritual exercises. This course covered three years. It is with the intention of securing at least some sacred studies after ordination, and in the hope of promoting their continuance at all times, that examinations of the junior clergy for three years are enjoined by universal law of the Church. The admirable intention of Canons 129 and 130 was anticipated and more than realized by the *Convitto.*

For reasons already indicated, and also because this subject was scarcely studied at all in some seminaries, special attention was given to Moral Theology. In the morning, Guala held private conferences, as he had formerly done in his house, and in them were included "practice confessions". A *repetitor,* one of the priests of the staff, took the part of a penitent and made a "confession"; a student responded in the role of confessor; and Guala concluded with an appropriate comment. In the afternoon, public conferences were held, but they were not so peaceful; for when the champion of St. Alphonsus opposed Alasia he met, for a considerable time, with vehement protests from his audience of a hundred or so extern priests. As yet, Cafasso had no part in these public gatherings, but later, when Professor, he was to complete the pioneer work of Guala in thus combating rigorism.

On completing his three years of *perfezionamento,* Don Giuseppe faced the diocesan examiners for faculties for confessions—which the priest-students were not allowed to hear—and passed with honours. But he was not destined to take up parochial duties: his services were at once obtained for the *Convitto.* After a vacation he returned there.

and there he remained for twenty-four years, first as Vice-Rector and *repetitor,* then also as Professor of Moral Theology and Sacred Eloquence, and finally as Rector, until his death in 1860.

"Pater et Magister".

Don Giuseppe was short of stature. A slight turn of the spine to the left had inclined his head to that side and elevated the right shoulder. Although physical fitness is a gift to be thankful for and to be used for the more efficient service of our Maker, its absence is compatible with qualities that matter much more, as the Saint's record shows once again. A weak constitution gave him a somewhat sickly look, but his large, dark eyes were bright and clear. His hair was black, his nose rather aquiline, and the expression of his countenance reflected the tranquillity, sweetness and sympathy of his character.

He was by no means a forbidding type. While naturally rather reserved in manner, he brought to conversation that pleasantness which relaxes a mind fatigued by study or other concentration. He could enjoy a joke heartily. In fact, he was a veritable exemplar of the virtue which Aristotle calls *eutrapelia,* and St. Thomas, *jucunditas.* He used to sit amongst the alumni in the refectory, as was the custom of the *Convitto,* and to join them at recreation; but he did not hesitate to correct any uncouthness or to administer more weighty reproofs when necessary. Nothing seemed to escape his vigilance. He measured up to St. Augustine's dictum: *"Magister verus est qui neminem palpat, neminem fallit, sed est verus doctor".*

As a master of Sacred Eloquence—the name leaves something to be desired—he insisted that preaching was the principal duty of a pastor: the foundation of all else. "The preacher drives sinners into the confessional in throngs, whereas the confessor receives them one by one". "Apostle and preacher", he said, "are synonymous terms". Being a conductor of missions and of retreats for both clergy and laity, he was no mere theorist when he gave advice on preaching. The material of the sermon, he taught, should be sacred, useful and consoling: sacred, for it should be the word of God, not the speculations of men; useful it will be if it is seasoned with the eternal truths; and consoling, if the dominant note is the goodness and mercy of God. Further, a sermon should be attractively expressed, if it is to command attention, and to this end it ought to be concise and intelligible. Conciseness is secured by preparing it in writing, and intelligibility, by making it such as one's own mother could understand. In accordance with this last criterion, Don Bosco used to read his compositions to his excellent

mamma, often to find that he had to scrap much of them in consequence. After all, the best model of preachers is our Divine Master, said the Saint, Who in His Infinite Wisdom made His thought and language simple.

Influence on Don Bosco.

Fuller reference must be made to Cafasso's special share in John Bosco's vocation and in preparing him for his apostolate. When his young countryman whom he had so favourably influenced at their first meeting afterwards thought of joining the Franciscans, Don Cafasso persuaded him instead to enter the seminary at Chieri, which Bosco did in 1835. At a later date Giovanni had notions of going to the foreign missions, but his spiritual monitor restrained him, providentally, for his mission was to develop at home and thence bear fruit in other lands, both Christian and heathen. Indeed, that great apostolate began precisely at the *Convitto.*

After ordination, in 1841, John Bosco asked his revered director for advice in choosing one of three appointments that were open to him. He was advised to accept none, but to come to Turin and enter the *Convitto* in order to complete his training. Here the Vice-Rector used to bring him out on visits to the gaols of the city, where the younger man was impressed with the large number of prisoners between the ages of 12 and 18 who, having committed some petty offence, were being schooled and hardened in vice. The two saints now began to consider ways of rescuing the hundreds of other boys in Turin who were in danger of a similar fate through poverty, ignorance and idleness.

The opportunity to begin came unexpectedly. One morning the sacristan scolded a lad of 16 who had come into the *Convitto* Church, for not knowing how to serve Mass. Don Bosco, the priest waiting to be served, called the boy and asked him to wait till after Mass. He then questioned him about his religious knowledge and, on finding that the poor fellow did not know even the sign of the cross, at once gave him his first instruction. When the neophyte, at Don Bosco's wish, brought other lads like himself, a catechism class was formed. To this were added recreations, consisting of vocal and instrumental music and other entertainments, while gifts from Don Guala and Don Cafasso further encouraged the visitors. Thus began the Oratory of the Blessed Virgin. When Don Bosco received his first appointment as a chaplain at Valdocco, in 1844, the Oratory followed him and there found, in time, its permanent location.

Gloria patrum, filii eorum. St. John Bosco is St. Joseph Cafasso's special glory, but not his only one. Of still more benefit to the Church was his general influence on the hundreds of other priests, also his pupils, through whom he renewed the life of the Church in Turin and in other dioceses represented at the *Convitto.*

Spiritual Maxims.

A few of the Saint's spiritual lessons will form a suitable conclusion.

He kept before him these four rules: "Do everything (1) as our Lord would do it, (2) as you would wish it done when ordered to account for it before the judgment-seat of God, (3) as if it were the last thing you were going to do, and (4) as if you had nothing else tc do but that".

Next to the Mass, the first source of sanctity, he could recommend priests nothing more excellent than the visit to the Blessed Sacrament. For the priest himself it was a test and exercise of faith, and for his people it was a sermon worth more than a hundred others.

He held that food should be taken like medicine: only as much as was necessary. He ate sparingly himself and took wine only at meals.

While advising priests to take their needed rest and recreation—especially recommending walking—he kept his own rest at a minimum, and his recreation usually consisted of a change from one form of work to another: from teaching to visiting the imprisoned, the sick or the dying, to distributing alms to the poor — which he did liberally — to preaching or to hearing confessions. A visit to the countryside was made when he gave retreats at the mountain sanctuary of St. Ignatius, of which also he was Rector, and while in the country he derived particular joy from observing how nature spoke the praises of its Creator.

We have said nothing of his sufferings, from which no mature reader will imagine he was free. Sometimes he was attacked in the streets, once the police ransacked the *Convitto*; but we may be sure he had also his deeper sorrows, about which he remained silent, like those the soul-searching autobiography of the Little Flower reveals.

He looked towards death with something like joy. In his spiritual testament he wrote: "That day which will put an end to my sins and snatch me from the midst of all the faults that are committed in this world, I greet, desire and bless. In advance, I thank the person who will bring me the consoling news of it, and I hold it so dear that I would not change it for the most beautiful day this world could give". He used to prepare for death every night, or, as he put it, get the baggage

ready to start. He placed much importance on accepting in advance, as a penalty and penance for one's sins, whatever kind of death God might send, with all its attendant sufferings. In fact, it was he who first obtained from Pope Pius IX a plenary indulgence, to be gained at death, if one at any time during life in that manner accepted death. Pius X extended that indulgence to all the faithful, on the usual conditions.

Only when he could not work any longer did he go to bed, a fortnight before he died. From his bed of illness he exhorted his students to be faithful to the study of Theology and to obey the Church. If they were men of God, he said, they would be respected by the good and feared by the wicked; if not, they would only succeed in making themselves ridiculous.

On the morning of June 23rd, 1860, he serenely met the death for which he had so long prepared. He seems to have been favoured at the end with a heavenly visitation, which those who knew him best believed was from the Blessed Virgin. Raising himself, he stretched his arms forward welcomingly, smiled most happily, and then gently sank back and expired.

Since his beatification, his relics have reposed in the beautiful Church of the Consolata, in Turin. To it is attached the new home of the *Convitto,* which he had served devotedly in the interests of the priesthood that he loved so well.

CORNELIUS ROBERTS.

How to find the Latest Time for Midnight

One is often asked what is the latest time at which one may reckon midnight. The answer depends on one's location and on the time of year. With the information given in this paper it is easy to prepare a table giving the latest time of midnight throughout the year for any given place. It was thought that some such simple method would be welcome to many. The method may be used without alteration for any part of the world.

There are three times from which one may choose—Standard Time, Local Mean Time, and Local Apparent Solar Time.

Local Apparent Solar Time is that given by a sundial. When the sun is on the meridian of any place it is local apparent noon at that place. Owing to causes into which we need not enter here, the length of the day (from one apparent noon to the next) varies in the course of the year. In order to have a uniform system of time reckoning we make use of a fictitious noon, called mean noon, the interval between any two successive mean noons being equal to the average length of the day. Thus the length of the mean day is uniform throughout the year. Time on this system is known as *Mean Solar Time*. The difference between apparent time and mean time is known as the *equation of time*. It is given in the Nautical Almanac for each day of the year. About February 12 true (or apparent) noon reaches a maximum of somewhat over 14 minutes after mean noon. About April 15 the difference is zero. Until about June 15, when true and mean noon again coincide, true noon is earlier than mean noon (the maximum difference being nearly 4 minutes about May 15). From about June 16 to August 31 true noon is again later than mean noon (by maximum of a little over 6 minutes about July 27). From about September 1 to December 24 true noon is earlier than mean noon (maximum difference a little over 16 minutes about November 3). From about December 25 to April 14 true noon is later than mean noon. The equation of time on a given date varies slightly from year to year, which causes also a slight variation in the above dates.

Standard Time (or Zone Time) was introduced several years ago in order to avoid the inconveniences caused by the multiplicity of local

mean times. It originated in the U.S.A. in 1883. Australia adopted the system in February, 1895.[1] It is now used generally over the world. The earth is divided into a number of zones, in each of which a standard time is used. The standard time of each zone is the mean time of a standard meridian, which is a certain number of hours (or half-hours) east or west of Greenwich. For Australia and New Zealand the standard meridians and standard times are as follows:—

	Standard Meridian	Standard Time
West Australia	120° East	8 hours ahead of Greenwich
South Australia, Northern Territory, Broken Hill Area	142½ „	9½ „ „ „ „
Queensland, N.S.W. (except Broken Hill Area), Victoria Tasmania	150 „	10 „ „ „ „
New Zealand, Norfolk Island	172½ „	11½ „ „ „ „

Local mean midnight is before or after standard midnight, according as you are east or west of your standard meridian. Your longitude can easily be found from an atlas. It is sufficient to know it to the nearest tenth of a degree. Take the difference in degrees (any tenths) between your longitude and that of the standard meridian. Multiply this difference by four to get the number of minutes you are east or west of the standard meridian.

Thus the longitude of Wilcannia, N.S.W., is 143°.1 East. The standard meridian is 150° East. Thus Wilcannia is 6°.9 (= 28 minuntes) west of the meridian, and local mean midnight is at 12.28 a.m. Eastern Standard Time.

Local apparent midnight is later than local mean midnight at certain times of the year by an amount depending on the *equation of time.* The equation of time for a given date varies slightly from year to year. For present purposes it is quite sufficient to take an average year and give the time to the nearest minute. The result is given in Table I. The first column gives the date (the date is that of the day *ending* at midnight). The second column gives the number of minutes by which local apparent midnight is later than local mean midnight for the given dates. For dates not given in the table local apparent midnight is at or before local mean midnight.

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[1]South Australian time was then 9 hours ahead of Greenwich time. This was altered to 9½ hours in 1899.

TABLE I.

Interval by which Local Apparent Midnight is later than Local Mean Midnight.

Date	min.	Date	min.	Date	min.	Date	min.
Jan. 1	3	Feb. 1-23	14	Apr. 4-6	3	Aug. 16-19	4
2-3	4	Feb. 24-Mar. 1	13	7-10	2	20-23	3
4-5	5	Mar. 2-6	12	11-13	1	24-27	2
6-7	6	7-10	11			28-30	1
8-10	7	11-13	10	Jun. 17-21	1		
11-12	8	14-17	9	22-25	2	Dec. 27-28	1
13-15	9	18-20	8	26-30	3	29-30	2
16-18	10	21-24	7	Jul. 1-6	4	Dec. 31-Jan. 1	3
19-21	11	25-27	6	7-12	5		
22-25	12	28-30	5	Jul. 13-Aug. 8	6		
26-31	13	Mar. 31-Apr. 3	4	Aug. 9-15	5		

In practice it is convenient to draw up a table giving the latest time of midnight throughout the year for your locality. This can easily be done from the above table, once you know the difference between your longitude and that of the standard meridian.

To Construct a Table Giving the Latest Time of Midnight for Your Locality.

Find your distance east or west of your standard meridian in minutes of time (to reduce degrees of longitude to minutes of time multiply by 4).

Places west of standard meridian. If you are M minutes west of the standard meridian, *add* M minutes to the figures given in Table I. For all dates not given in the table, the latest time for midnight will be local mean midnight, which is M minutes after midnight by standard time.

Example. The longitude of Canberra is 149°.0 East and the standard meridian is 150° East. Thus Canberra is 1 degree (= 4 minutes) west of the meridian. If you want the latest time for midnight of January 20, you find from Table I that on that date local apparent midnight is 4 minutes after standard time midnight (for you are 4 minutes west of the meridian), therefore local apparent midnight is 15 minutes after standard midnight, i.e., at 12.15 a.m. Eastern Australian Standard Time.

Places east of standard meridian. If you are M minutes east of the standard meridian, *subtract* M minutes from the figures given in Table I. If the result is negative, local apparent midnight is earlier than standard midnight. For such dates, and for dates not given in Table I, standard midnight is the latest available.

Example. The longitude of Newcastle, N.S.W., is 151°.5 East.

The standard meridian is 150° East. Thus Newcastle is 1°.5 (= 6 minutes) east of the meridian. On January 20 local apparent midnight is 11 minutes after local mean midnight. But local mean midnight is 6 minutes before standard midnight (because Newcastle is east of the standard meridian), therefore local apparent midnight is at 12.05 a.m. Eastern Standard Time. On the other hand, on January 1, when (from Table I) local apparent midnight is 3 minutes after local mean midnight, local apparent midnight is at 11.57 p.m., and standard midnight is the latest of the three.

By way of illustration, tables obtained in this way for Wilcannia, Canberra, and Newcastle are given in Table II. Wilcannia is 28 minutes west, Canberra 4 minutes west, and Newcastle 6 minutes east of the standard meridian. If one were drawing up a separate table for Newcastle one would combine all the dates from March 25 to December 31 into one line, standard midnight being the latest during all that period. The date is that of the day *ending* at midnight, e.g., for midnight of March 1-2, enter the table for March 1.

TABLE II.

Latest Time for Midnight Through the Year at Wilcannia, Canberra and Newcastle.

Date	Eastern Standard Time			Date	Eastern Standard Time		
	Wilcannia	Canberra	Newcastle		Wilcannia	Canberra	Newcastle
	a.m.	a.m.	a.m.		a.m.	a.m.	a.m.
Dec. 31-Jan. 1 .	12.31	12.07	12.00	Mar. 28-30 ...	12.33	12.09	12.00
Jan. 2-3	12.32	12.08	12.00	Mar. 31-Apr. 3	12.32	12.08	„
4-5	12.33	12.09	12.00	April 4-6 ...	12.31	12.07	„
6-7	12.34	12.10	12.00	7-10 ...	12.30	12.06	„
8-10 ...	12.35	12.11	12.01	11-13 ...	12.29	12.05	„
11-12 ...	12.36	12.12	12.02	April 14-Jun. 16	12.28	12.04	„
13.15 ...	12.37	12.13	12.03	Jun. 17-21	12.29	12.05	„
16-18 ...	12.38	12.14	12.04	22-25	12.30	12.06	„
19-21 ...	12.39	12.15	12.05	26-30	12.31	12.07	„
22-25 ...	12.40	12.16	12.06	Jul. 1-6	12.32	12.08	„
26-31 ...	12.41	12.17	12.07	7-12	12.33	12.09	„
Feb. 1-23	12.42	12.18	12.08	Jul. 13-Aug. 8	12.34	12.10	„
Feb. 24-Mar. 1	12.41	12.17	12.08	Aug. 9-15	12.33	12.09	„
Mar. 2-6	12.40	12.16	12.06	16-19	12.32	12.08	„
7-10 ...	12.39	12.15	12.05	20-23	12.31	12.07	„
11.13 ...	12.38	12.14	12.04	24-27	12.30	12.06	„
14-17 ...	12.37	12.13	12.03	28-30	12.29	12.05	„
18.20 ...	12.36	12.12	12.02	Aug. 31-Dec. 26	12.28	12.04	„
21-24 ...	12.35	12.11	12.01	Dec. 27-28	12.29	12.05	„
25-27 ...	12.34	12.10	12.00	29-30	12.30	12.06	„

Riverview College Observatory,
Riverview, N.S.W.

D. O'CONNELL, S.J.

Scruples and their Treatment

Scruples is a definite disease classified by psychiatrists as an obsessional neurosis. These neuroses, which are manifold in their manifestations, are divided into three groups; (a) Inhibitory, or those which prevent the performance of certain actions. Claustrophobia is the best known example of this group. Other common phobias are the inability to travel in moving vehicles or to cross bridges. In the spiritual order they are seen when a priest, for example, is unable to pronounce the Words of the Consecration, or when a Catholic is unable to go to Communion. In some cases the patient must wash his hands after touching certain objects. The obsession may increase in violence till in time the patient cannot touch anything without washing his hands afterwards. (b) Intellectual, or when the mind is dominated by some idea, for instance, the idea that if certain things had been done in the past all would now be well. A girl is convinced that if she had given her mother a certain medicine she would not have died. A penitent is convinced that if he had confessed a certain thing years before all his Confessions since would not have been bad. (c) Impulsive, or obsessions accompanied by actions. In their simplest form they are seen when we must get out of bed to see if the back door has been locked. Kleptomania and pyromania are their best known examples. Catholic psychiatrists are convinced that, inter alia, masturbation in some patients must be classified as an impulsive obsession.

Whilst the patient knows the absurdity of the obsession and its dominion over him, he is powerless against it. The knowledge that there is no bar to a priest with obsessions saying Mass, does not help him to say it; permission by his Confessor to go to Communion, does not help the patient to go.

Whilst the exact cause of obsessional neuroses is still unknown, numerous theories exist to account for them. These theories, often couched in language beyond the comprehension of even well informed psychiatrists, may be summed up under the heading of the physical and the psychological. The physical theories include an unexplained instability of cerebral neurones and glandular disturbances. The psychological theories put forward by modern psychiatrists are the subconscious theories of Freud, the inferiority complex of Adler, the "lowering of psychological tension" of Janet and so on. Perhaps the best working hypothesis is: the patient by reason of cerebral, glandular

or other physical instability is predisposed to the development of an obsessional neurosis; the form that that obsession will take will be determined by his environment, training and education. A pharmacist cannot dispense poisons on account of his fear of poisoning patients; a draughtsman must re-draw a plan many times before he can be sure that it is correct; a Catholic develops scruples because of his religious training. In this case religion determines the form of the obsession; it is not the cause of it.

Scruples, which vary enormously in their degree of severity, are either transitory or chronic. Transient scruples, which are very common amongst educated Catholic laymen, are symptomatic of mental exhaustion induced by prolonged mental stress and strain or by bodily illnesses. They tend to disappear when the cause has been removed. If, therefore, a patient, who has previously been free of religious difficulties, becomes scrupulous, an actual cause must be looked for. The cause may be some worry, about which he should seek advice; it may be the presence of some bodily distaste, which demands medical diagnosis and treatment. Young patients, who become exhausted, sleepless and scrupulous, may be showing the early symptoms of phthisis.

Young theological students, in their striving for perfection, in their fear of losing ordination or through the worry consequent on the approach of ordination, at times become worried, depressed, sleepless and scrupulous. They then tend to become their own spiritual advisors and find all manner of imperfections in themselves. They are akin to medical students, who find symptoms of the gravest diseases in themselves. Just as medical students are cured by a sharp rebuke from an experienced doctor, so, too, are these students cured by wise counsel from an experienced priest. A rest from study and a holiday may be necessary to complete their cure.

The treatment of transient scruples depends entirely on their correct diagnosis. In these cases the gravest danger is that the patient be badly directed. If these scruples are taken too seriously they may become chronic. Treatment then becomes increasingly difficult and protracted.

Regarding chronic scruples the history given by patients is more or less standardised. As children they were intelligent, restless, imaginative and meticulous in detail. Many had nervous symptoms, such as somnambulism, bed-wetting, night terrors and tantrums. In most of the patients a history of sexual difficulties, even from the age of four or five, can be obtained—masturbation, erections, homosexual or hetero-

sexual experiences with children or adults, sexual assaults by adults and so on. It was only when the patient, about the age of puberty, became fully seized with the gravity of his actions that he began to worry about them. This worry may have been accentuated by the scrupulosity of teachers or by bad handling by priests and psychiatrists. In some cases it has been noted that the mothers themselves have been afflicted with scruples or were over-solicitous about their children: in other cases the patient may be the only boy in a family of girls—a rather common source in cases of neurotic men.

Detailed histories of the patients give us the clue to the understanding of the case. The patients are imaginative and meticulous in detail. To them in childhood sex was not merely a physical thing—it was the plaything of the imagination. "Sex to me in childhood was a ritual" was the comment of a woman University graduate. Their meticulous minds dissected sexual activities detail by detail, until in the end detail became of more importance than the action itself. When a full realization of their thoughts and actions horrified them, they attempted to cast from their minds all thoughts of impurity and all occasions of sin.

Some patients have always been afraid and apprehensive. In childhood their fears were of the dark, of animals and other things. Now they are terrified of dying in mortal sin and going to Hell. They cannot live from day to day. The future terrifies them; they cross their bridges before they come to them and picture their lives many years ahead, when they shall die and shall be condemned. They picture years ahead the consequences of any action they wish to perform and may be afraid to do it. In severe cases they cannot make up their minds to do even the simplest things, a state known to psychiatrists as abulia or folie à doute.

Their psychological tension may manifest itself in anxiety symptoms—a tight feeling in the head, back of neck and spine, palpitation of the heart, frequency of micturition, in women leucorrhoea, insomnia, mental depression and feelings of exhaustion, inability to concentrate. loss of memory, gastric symptoms and numerous others.

Dominated by their fear of Hell the patients redouble their efforts to avoid sin and the occasions of sin. The more they try the more tense and the worse they become. Their childhood habit of dissecting actions becomes intensified. Sins of impurity exist everywhere, in books, pictures, in the city, in the country, on the beaches. Their sphere of activity tends to become restricted; a woman cannot wear a certain dress because it will give scandal to others, or she cannot wear certain types

of underclothing because of the erotic thoughts they cause; a medical student cannot examine female patients because of the sensual thoughts caused by the examination; a married woman cannot move for a certain time after coitus lest semen should escape and she would then be practising contracepsis. To avoid impure thoughts they may read only religious books and avoid all places of amusement. Some studiously avoid meeting members of the opposite sex. Nocturnal emissions and erotic dreams cause them untold misery. They convince themselves that they gave full consent to all the thoughts and actions of the dream.

The patients are emotionally immature. They look on sensual and other emotions with the immature eye of the adolescent. To use a psychological term, "their emotions have become fixed at a childish level". They cannot see an act of adultery as one cardinal sin, but view each act of it as a mortal sin in itself, which they are bound to tell in Confession. If even the slightest detail is omitted the Confession is bad. Because their scruples prevented them from finding out the true facts of sex, their only knowledge of it is what they learned in childhood from themselves or others. Even married men and women are to be found who torture themselves over fancied acts of impurity during their relations. They need education regarding their marital duties. This can only be done efficiently by a married man and a psychiatrist where possible.

A striking feature of scrupulous patients is their incongruity. By this I mean that their superior and at times well trained intellects are dominated by childish and immature emotions. Unaware of this incongruity the patients spend much time finding arguments to justify their beliefs. University students quote modern psychological theories in support of their views. They ape the pseudo-intelligentsia, a class which has a tragic appeal to many Catholic undergraduates. Ecclesiastical students quote moral theology to prove the magnitude of their sins.

These patients, despite their apparent humility, are in reality inordinately proud. They spend hours evolving arguments and formulating questions on obscure subjects to confound priests and psychiatrists to whom they go for advice. If beaten on one point they have many others in reserve, until in the end the listener becomes exhausted. They cannot see or be convinced that they have trained themselves to pick out only the passages, even isolated sentences from text-books that suit their case, and to ignore everything that is against it. A brilliant woman graduate remarked: "We scrupulous people are literalists. We can see only the letter of the law; we know nothing of its spirit".

Scrupulous patients tend to be mentally confused, not only by their own literalism and emotional immaturity, but also by the multitude of their counsellors. They have sought advice from many priests in their time, and in trying to follow all the advice given, some of it conflicting, they become befogged mentally. Despite all the advice, however, they cling tenaciously to their symptoms and to their pride.

Amongst other scrupulous patients are found those who find it impossible to tell their sins, save by a series of euphemisms. At puberty they were too ashamed and embarrassed to do so. Now they think that the priest and psychiatrist will lose all respect for them if they tell their sins.

Others think that if they lose their symptoms they lose their self importance.

Still others take pride in relating their sins in the most minute detail. The ever present anxiety of some women to relate time and time again the minute details of some sin of impurity in their past lives, betrays their eagerness to re-live once again the scene in all its emotional intensity—the so-called "vicarious satisfaction" of psychiatric literature.

As time goes on the patients become more and more self centred and egotistical. In time their symptoms may be ever present in their minds, whether they be at work or at prayer. In meditation even, they meditate not on God, but on themselves. Their ever present sense of sin, their vivid imagination, their anxiety to picture the future, increase constantly the range of their imaginary sins and the occasions of sin to be avoided in the future. They visualize scenes they may meet with in the future and ask advice how they should then act. If they did not ask this advice it would be a mortal sin. They are worried about actions since their last Confession. They doubt if these actions were sinful, but if they did not tell them their Confession would be bad. They are apprehensive lest people find out about their past sins or they live in dread of their present actions being misjudged. They are really full of pride and human respect though quite ignorant of it.

Some of the patients find Confession so increasingly difficult that eventually they refuse to go. This is common amongst University graduates and undergraduates. Some seek oblivion in debauchery. Alcohol deadens their remorse of conscience, but only momentarily. A few in their despair suicide. Some abandon the Faith and become atheists or agnostics.

To many young scrupulous patients life in religion seems to offer

an ideal haven and the more contemplative the Order the greater will be its appeal. The haven is seldom a success. "Coelum, non animum, mutant, qui trans mare currunt". Some may appear to adjust themselves to the life, possibly for years; but sooner or later in the majority of cases their symptoms re-appear in an intensified form. That scruples are so common amongst members of Religious Orders is a sign that scrupulous patients sought protection in the Orders; the Orders did not make them what they are. Except when unusual factors are present, Catholic psychiatrists advise against their scrupulous patients entering Religion.

If the mentality of the patients is understood, their symptoms and religious difficulties become easy to understand. Thus a patient with a meticulous mind is more concerned with the details of a sin than the sin itself; the obstinate man disregards all our advice; the shy, timid girl hints at her sins rather than tell them; the hysteric takes delight in making a display of her sins. In this paper, for the sake of clarity and emphasis, I have stressed the advanced and classical forms of the disease. But the actual symptoms of scrupulosity are infinite in their variety and degree of severity. They also vary from patient to patient. In their simplest form they appear as minor worries, as for example whether the fast before Communion is broken by cleaning the teeth, or the emotional difficulties so common amongst those engaged to be married, etc. Even in these cases we can see that the patient's judgment of sin is wrong. He confuses thought and physical accompaniments with actual consent. If he accepts blindly at this stage the advice of his Confessor, he will have no difficulties; if he questions that advice his troubles begin. He will then begin to take precautions against the occasions of sin; a girl will not wear a certain dress because it is too short and will give scandal to others; a boy will not stand in a certain position because he may then get temptations to masturbate; a housewife wont use dishes in which meat has been cooked, for any meal to be served on Fridays, lest she should cause others to break the laws of abstinence; a boy dishonours his mother because he has not written to her; a boy wears shorts and thinks he gives scandal to others. And so we can understand that, because they confuse detail with actual events, each detail must be related in Confession, until in the end details become infinite in number and Confessions must always leave them dissatisfied. And whilst true sinners seek out the easiest Confessors they can find, these patients seek out the most meticulous ones and pour out, hour after hour if they are allowed to do so, their imagined sins. Some are

not worried that they are keeping others waiting for Confession; others, on the contrary, are worried by the scandal they may be causing. This is especially true of pupils in boarding schools, where the keeping up of appearances is often of paramount importance. Scrupulous girls, believing that they are in a state of mortal sin, go to Communion lest the other boarders should wonder why they did not go. And so in this instance, as in most others, the scrupulous patient builds up for himself a vicious circle of imagined sin. This may make his own life and the life of others so profoundly unhappy that it becomes well nigh intolerable.

THE TREATMENT AND MANAGEMENT OF SCRUPLES.

In scruples, as in all disease, one must treat the patient rather than the disease from which he suffers. The patient was born with a certain temperament, which he will retain until he dies, and do what we will, he will always have a tendency to worry over trifles. Hence our main object in his treatment is to keep his worries within bounds and so to regulate his life that his time will be fully occupied. As a result his religious scruples fall more and more into the background until in the end they cease to worry him. In other words his vivid imagination and restless energy must be turned into useful hard work of mind and body, which will absorb all his interests. His temperament instead of being his greatest handicap may become the means of spurring him on to success in his trade or profession.

As in most psychiatric diseases, the sooner a patient with scruples is treated after the onset of his symptoms the quicker his recovery. Correctly and wisely handled at their beginning, cure, even in severe cases, is probable within a few months. Unwisely handled, or if their importance is not sufficiently recognized, and if they are allowed to drift on year after year, the cases may become so chronic that their eradication becomes almost impossible. In such cases we aim at keeping the patient going from year to year, ignoring the symptoms more and more as time goes on, until in the end, the patient, whilst still retaining his symptoms, can lead quite a comfortable life.

In the case of single women, however, there is always the danger of a strong emotional attachment to the priest or the psychiatrist. Many of these women have a "trigger orgasm" which may be brought on by the mere shaking of hands. There is always the danger that they will centre their emotional life around that of their spiritual or medical advisor. Disastrous consequences to all concerned may quite easily

eventuate. Such women are unsure of their own emotions and think that the status of their professional advisor will protect them from themselves. In a few cases, however, the intentions of the patient may be malicious from the beginning. Such women tend to assume the symptoms of scrupulous patients simply to interest the priest in them and to be given the opportunity of having frequent interviews with him. They sometimes make false accusations of seduction by priests and doctors. Once recognized for what they are, they are to be avoided at all costs. This warning cannot be over-emphasised. If a scrupulous or neurotic woman shows any emotional feeling towards any priest whom she visits repeatedly about the state of her soul, the priest would be well advised to send her to someone else as soon as possible.

It is agreed by all authorities, both clerical and lay, that the treatment of severe cases of scruples should be shared by both priest and psychiatrist. Psychiatrists, Catholic and non-Catholic alike, call in priests to help them in the treatment of these cases and an increasing number of priests are referring their cases to psychiatrists. The reason for the dual treatment must be obvious—the symptoms of the disease are pastoral; its basic causes are psychiatric. The priest is essential because of his calling and authority in the eyes of the patient; the psychiatrist is essential because his training and experience enable him to make that finesse in diagnosis, without which intelligent management of the case becomes impossible.

The first essential in treatment is correct diagnosis. The priest must make up his mind as soon as possible whether he is dealing with a simple case, which he can manage himself by the usual pastoral methods, or that the case is beyond him. Similarly the psychiatrist himself must decide as soon as possible whether he is dealing with a case of scruples or whether the scruples are but symptomatic of some underlying mental disease, such as acute melancholia. Thus it often happens that a patient with a strong mental conflict may show symptoms which have no relationship to the conflict. For instance, if a member of a Religious Order has doubts whether he should leave the Order or not, he may develop strong religious scruples with an over-emphasis on his predominant passion. The only possible treatment in such cases is to get the patient to face his difficulties squarely, and when he has done so the scruples in all probability will disappear. In the same way when a scrupulous patient develops some such habit of sin as masturbation, adultery or homosexuality, the priest must exercise his judgment whether the patient should be treated by the usual pastoral methods or

by the specialised ones for scruples. In many of these patients scruples act as a smoke screen to cover the real life of the patient from himself and others.

When one realizes the nature of scruples one sees the futility of "trying to talk the patient out of them". However intelligent the patient may be, his symptoms depend on emotional immaturity, and treatment must be directed to the emotions more than to the intellect. For this reason we must establish our superiority over the patient from the beginning. If he is more intelligent than we are, he must be made to understand that we have had years of study and experience in our own speciality, that we know far more about it than he does, and unless he is prepared to accept us on that basis it would be much better for him to seek help elsewhere. In the case of priests and religious, they must have implicit faith in the priest and psychiatrist, otherwise they cannot be treated successfully.

Having established our superiority over the patient we must then gain his confidence. The easiest way to do this is to tell the patient his main symptoms and difficulties. Any priest or psychiatrist with even a limited experience of these patients, has no difficulty in summing them up very quickly and then he is on sure ground in telling them their main traits of character and their religious difficulties. This approach saves an endless series of questions and answers, and makes the patient realize, probably for the first time, that his case, instead of being unique, as he had so fondly thought, is but a commonplace one, well understood by priests and psychiatrists.

In serious cases it is better to see the patient away from the Confessional. Psychiatrists sometimes probe the past of the patient deeply to discover the basic psychological causes of his illness. This may take many prolonged interviews. Generally speaking, however, it is best to hear the patient's story once, and once only. One interview usually suffices for this. After this our instructions to him consist mostly of vetoes. Remember he is in a state of psychological tension and it is our primary object to remove or minimise that tension. He spends hours making notes of the sins he must tell in Confession. This practice must be rigidly banned from the beginning of the treatment. He spends an inordinately long time reading lists of sins in Prayer Books before Confession. He must be instructed to come to Confession without preparation. In these cases Catholic psychiatrists are guided in their pastoral advice to the patient by the priest who is

helping them in the treatment. The time spent in Confession itself must be cut down to a minimum. The priest here needs judgment and experience to guide him. Usually the patient has been seeing him away from the Confessional. During these interviews the priest can sum up the patient, whether he is worried by real or by imaginary sins, and can act accordingly. In many cases the patient is forbidden to make any Confession save that by a formula, which shall be dictated to him by the priest. No matter to whom he goes to Confession the formula, and the formula only, shall be used.

This brings us to a most important part of the treatment; the patient must remain with one priest, and one priest only, for Confession and spiritual guidance. This must be made plain to him from the beginning. His treatment is a matter of spiritual re-education and if he goes from priest to priest, his mind, already confused, will become more befogged than ever it was. If he is not prepared to accept this advice it is useless to try and treat him. He is really insincere and wishes to make a childish display of his symptoms to anyone who has the patience to listen to him. If he is sincere he will follow the priest's advice. He may not do so at once, but eventually he will obey; but it may need many months of persuasion and advice.

If a patient accepts a priest as his sole Confessor and spiritual advisor, he must be prepared to follow blindly the advice given to him by that priest. The patient, deny the implication as he will, is proud, arrogant and self centred. Unless he learns humility and conceives an implicit, unquestioning trust in the Goodness and Mercy of God, his symptoms will persist. By following blindly the advice of the priest he shows that he has become humble and is on the road to recovery. All the time the priest encourages him, and makes it plain to him that he accepts full responsibility before Almighty God for the advice he gives.

There are many pitfalls and difficulties in the treatment. Experience teaches us it is best to be dogmatic with him. We give the advice; he must follow it. On no account must we allow ourselves to be drawn into arguments with him or be specific in details. Remember that he knows only the letter of the law and is ignorant of its spirit. If we get down to specific details, he will query each one in turn and his worries will increase. One patient wanted to know how far he must be away from a Church before it was lawful for him to miss Mass on a Sunday. Knowing his circumstances and in a most unguarded moment, I said: "Ten miles". "How dreadful", he said, "I live only 9¾ miles away and

have committed a mortal sin every time I missed Mass on Sundays". The more general the advice given the better. Remember always that he has spent many hours devising difficult questions to ask. No matter what answer is given to these questions, he knows certain objections to them. The objections in turn raise certain other objections, and so it goes on indefinitely.

Many of these patients have set themselves a spiritual programme —so many prayers a day; the Stations of the Cross on certain days, etc. Many have taken vows which they regard as valid and binding. A time comes when their failure to live up to their own programme of spiritual perfection causes them more worry and tension than their scruples do. The patients in fact have devised in their own minds a way of life, that is so perfect that it is evidently beyond their powers. But they try to live up to it, and because they find it impossible, they are ever worried about their imperfections. Hence, as a general rule, the time the patient spends in prayer and spiritual exercises must be severely controlled by his advisor. In all severe cases attendance at Missions and Retreats should be forbidden.

Treatment may take months or years. Progress is seldom continuous. Rather is it by a series of ups and downs. At times the patient will apparently be much worse than ever he was. Always must we be patient, knowing that these periods will become more and more infrequent, until eventually they will disappear. Whilst in the beginning we may spend many long hours talking to the patient, as soon as possible we begin to shorten the interviews and gradually we make the intervals between them longer and longer, until in the end we may see him for a few minutes only every few months or so.

Thus priest and doctor, working together in the closest co-operation, each one in his own sphere, gradually re-educate the patient so that he can stand on his own feet, and carry out his religious duties in a normal practical way. As long as the priest retains a doubt as to whether the patient is capable of making an integral Confession he should forbid him to do so and oblige him to use only the formula given to him by the priest.

The treatment of scruples requires infinite tact, patience, sympathy, and understanding. It requires special knowledge, study and experience as well as a liking and aptitude for the work. It is a job for a specialist, for most priests are too busy attending to their ordinary pastoral duties to have the time to devote to these patients. Personally I

have always thought that the best priests for these patients would be those who were once scrupulous themselves. The knowledge and experience they have gained in overcoming their own disabilities, would make them the ideal guides to those seeking the road to recovery. "The very perfection of man is a knowledge of his own imperfections".

I wish to express my indebtedness to Father Sellick, C.SS.R., and to Father R. J. Murphy, S.J., for stimulating my interest in the subject and being always ready to set me right theologically in the treatment of scrupulous patients. Without such help and guidance the management of such patients by a Catholic layman becomes well nigh impossible.

S. J. MINOGUE.

Teaching the Rosary

Parent, Priest, and Teacher Allies.

Saying the Rosary well is a life-time necessity. The Rosary prayer is precious, and because it is precious it is expensive in effort, and we must take increasing pains with it. We should begin to pay the price in childhood. The responsibility of guiding the child rests upon the parent, the priest, and the teacher.

A.—The Parent and the Family Rosary.

The spirit of prayerfulness is caught rather than taught. The sight of well worn beads in the hands of parents and the sound of a family at prayer are, under God, the sure and certain way to give children a love for, and fidelity to the Rosary.

The Family Rosary brings all the power of Jesus and Mary into the home. Each home thereby becomes a school of Christian education. Where it is faithfully said the children from their earliest and most impressionable ages come under the influence of religion in its most positive form. In *"Rosary Home"* there is found a grand Christian philosophy of life, which points to Christ as the source of human happiness on earth, which He established in the self-denial of the Cross, whereby also He gave us the most certain promise of the perfect happiness of heaven by sharing in His everlasting glory.

The young couple with their first baby should say the Rosary kneeling by the baby's cot. What happiness is Mary's as she looks down upon that scene! Let the baby have a beads to play with. Watching his parents on their knees and listening to them at prayer are among the earliest impressions made upon the baby.

Home and School Co-operation.

When the child is ready for Kindergarten the mother, through pictures, crayon work, and stories, introduces the child to the Mysteries of the Rosary. Surely those stories, on their own merits, deserve priority among bed time stories.

On entering the primary school the child's knowledge of the stories is enlarged and developed through activities, prospects, and class-dramatizations. The parent will co-operate wholeheartedly with the teacher by encouraging the child to bring all this home, where the lessons are made more impressive through repetition. The child is now ready to take a decade in the Family Rosary, and having taken his part by lead-

ing with the first decade, he is to sit up with the beads in his hands and is welcome to join in as he pleases.

With the children of twelve and after a summary of the Mystery might be read before each decade. This directs the meditation on the Mystery and is a check on wool-gathering. It is so easy to go through the five decades with our thoughts roaming wide. This practice, useful alike to adults and to children, adds a minute or two to the family Rosary, but is more fruitful and much less annoying to youth than "trimmings" at the end.

The Importance of Family Prayer.

"Teen-agers" come next with their own peculiar problems. They have left school, and now for the first time they have money which they earned, and a freedom which they have to learn to use prudently. In their new contacts at work and at play they meet the "other sheep", and the frank criticism of the Catholic Faith, and the sheer indifferentism of the many, comes as a shock. The adolescent demands more parental understanding and guidance than any that has preceded it.

Many Catholic homes to-day are slack in the matter of family prayer. Where there is no family prayer God is not present in that special way He has promised to those who are gathered to honour Him in prayer. There are difficulties to overcome. Youth and maid have interests that attract them out of the family circle. Indeed it is because there are so many calls upon them from Catholic Action groups that such a simple and practical form of prayer as the Rosary should be encouraged. No man or woman, girl or boy, is so busy, or so much in demand at this or that function, that ten minutes could not be found to honour God and His Blessed Mother in the shadow of the family hearth.

When and Where to say the Family Rosary.

The old order of remaining at home evening after evening is gone. Youth organisations, night school, amusements, and other outside interests call the young people away from the family circle. An hour late in the evening, between nine and ten o'clock, formerly had all the members of the family gathered together, and that was the ideal time for the Family Rosary, a grand form of night prayer. That is gone, and it is impossible to fix such an hour to suit all to-day. To wait until the young people return from the pictures, or dances, is asking the old people to stay up too late.

In our hurried days perhaps the best place and time to recite the Family Rosary is immediately after tea, before the older children go

out, before dad takes up his pipe, before the little ones get out their picture books, table games, or lesson books, and before the tea things are taken away. Let the family kneel around the table, where a statue of the Virgin is enshrined as "Our Lady of the Tea Table"—a sweet sounding title for young and old. Let it be a plain Rosary without any "trimmings". That will save many a grumble. Mother seems to be the queen at Rosary time, so she will announce the Mystery, each member of the family taking a decade. After the first decade the little ones should sit up, but let them have their beads, for the babes win a smile from Mary, and the rustle of the beads is music in Mary's ears.

Guests of Our Lady of the Tea-Table.

If there are Catholic guests at the table, do not put off the Rosary on their account. Invite them to join in it. They will appreciate the invitation; they will feel more "at home" with you. Our Lady's Rosary will cement your friendship.

In the home of a mixed marriage much will depend upon the feelings of the non-Catholic parent. One solution would be to go into the children's room and kneel before a picture or statue of the Virgin, and there say the Rosary while the non-Catholic parent clears the table. If this is not acceptable to the non-Catholic parent, then let the Rosary be the children's night prayers, or at least say one decade. If the children are very young one decade is enough. There is a danger of boring and wearying young children with the whole five decades.

The memory of the family Rosary will be a happy one to take with them as the children grow to manhood and in due course set up their own homes.

Faith Built upon the Family Rosary.

The Dominicans taught the Irish people to love Mary's Rosary, and, thanks to this influence, it became and has remained the family prayer in the homes of that land.

Through the long, dark night of persecution, when they were robbed of everything, their churches burned, their priests banished, their Mass banned, they could not be robbed of Mary's Rosary; and I believe that, under God, it was the means of keeping their faith strong and their hearts pure till the dawning of the day of freedom.

The thousands of Irish who were banished from their own land and transported to Botany Bay, Australia, for political reasons, brought their Rosary with them as the armoury of their faith.

In the early days of Australia's history that grand old Irish custom

of opening the door when the family knelt to recite the Rosary was widespread among the Catholic settlers. The Irish leave the door ajar to make up for those who had no room at Bethlehem when Joseph knocked in Mary's name. How many a lonely traveller in the Australian bush has been cheered to see the little light in the window, to hear the murmur of the "Hail Mary", and to see the open, welcoming door!

There are many to-day who owe their call to the Sanctuary and to the cloister to the practice of the Family Rosary.

B.—The Priest and Rosary Crusaders.

Youth responds to a call for action. The parochial clergy know that and seek objectives that are a challenge to youth to act. Here are some points to stress regularly in a youth crusade for the Rosary.

Mary's Call to Youth.

The Rosary is Mary's way for us to pray to God, and meditate on His Sacred Mysteries, for she, His Mother, gave us this way, and a mother knows best.

It is Mary's wish expressed at Lourdes and at La Fatima that youth should become apostles of the Rosary, saying it daily, talking about it to other youth, and encouraging them to say it. The one prayer above all others which St. Bernadette loved and said was the Rosary. At La Fatima Our Lady promised to save the world through the Rosary and that mission she entrusted to youth.

The family Rosary is not only the family's prayer, it is the family's crusade. As each family takes up the practice, its members become apostles, persuading other families of the beauty and power of the Family Rosary, and of the peace and love it will bring into their homes. The Family Rosary said for the promotion of this crusade has in itself a world conquering sweep.

Mary says to youth to-day: "If you love me, and wish to love me more, say my beads and become apostles of my Rosary". She calls upon youth to make her known. Youth with the beads in its hands can conquer the hearts of youth around them. Youth did that before, and Our Blessed Lady says that Youth can do it again. If only they would!

Checking up on the Beads.

Parent, priest, and teacher should encourage boys and girls to have the beads always with them by day and in bed with them at night. If our training sends youth home when they miss their beads we have done splendidly. From the pulpit, visiting the homes of the people, and during the instructions in school the priest must teach that the

beads on one's person is as necessary for the battle of life as a weapon is to a soldier. It is sheer folly to enter battle, as we all do each morning, without being armed. Carrying the beads all day, and at night having them by our side, gives us a special claim on Mary's protection. Mary's eyes are on us throughout the day in gratitude for wearing her armour. Even the physical contact with the beads is a help in temptation. Touching the beads with our hands at the first whispering of the tempter we pause to think and thus hold our wills from consenting to the evil suggestion.

The priest should check up on the beads constantly. For many years I had a wager with the boys from our colleges. If when challenged to produce my beads I failed to show them I was fined one shilling. On my challenging a boy and he failed to show them he lost one penny. I netted quite a lot of pennies, while the boys had a lean time, until one day in the swimming baths a group of them swam to me and demanded to see my beads. Of course, they won, I paid the shilling, but barred the water in future.

A Thermometer of Spirituality.

The Rosary has been called "the thermometer of Christianity" for the reason that where it is diligently recited faith is ardent and good works abound, and wherever it is neglected religion is at a low ebb. From the pulpit, but especially in the confessional, the priest should propose to his people and to his penitents that they take their daily temperature by the Rosary as a thermometer of spirituality. Growth in holiness is to be measured, and encouraged by the daily Rosary. Each one of us is to ask ourselves at night as we kneel by our bedside: "Did I say my Rosary to-day? How did I say it? Am I trying to pray it better?"

This would be a necessary corrective to the rushing life of to-day. These few moments should change the lives of us all, developing the interior life and cultivating a secret place in our heart to commune with our God.

An Extra Confirmation Pledge.

When our boys and girls at Confirmation take a pledge against intoxicating drink until they reach the age of twenty-one, the pastor might suggest an extra pledge, namely, that they carry the beads on their person day and night, and that they promise to say five decades daily; the decades may be staggered from morning to evening. To accept a daily Rosary as the priest accepts his Breviary is not an easy pledge to keep. It is a burden, a duty, an office that will press hard upon youth

on many an occasion. And yet, once youth feels the grateful eyes of Mary upon them, they will heroically face this self-imposed daily homage to her. The Family Rosary, of course, fulfills the pledge.

A Happy Feast Day.

On the great days of Our Lady, her major feast days, appeal from the pulpit that all wish Mary a happy feast day, by offering her the whole Rosary, the Joyful mysteries in the forenoon, the Sorrowful later in the day, and the Glorious at sundown. This generous gift will be very acceptable to Mary.

What a grand practice for life to sow in the fertile soil of the generous hearts of youth!

Mary's months of May and October deserve an enthusiasm from the priest in his pulpit, in his school, in his visitation, and, above all, in his confessional. There should be a May Altar in the home, in the church, and in the school, where each classroom calls upon its children to decorate its own May Altar. During October the privilege of reciting the Rosary before the Blessed Sacrament Exposed should be emphasized and brought home to people and children. People expect the recitation in the church to be slower, and more solemn than their family or private recitation. A brief synopsis of the mystery should be read before each decade.

C.—The Teacher and the School Rosary.

One of the serious responsibilities of the Catholic educator is to foster the spirit of prayerfulness among the children. In this his example is all important. During prayers in school the teacher should always kneel in front of the class. Some thoughtless few will take advantage of the teacher's back, but that is less harmful to the soul of a child than the teacher who polices the class during prayer. During school prayers the teacher should concentrate on saying them as well as he can, relying on the prayers to do more for the school and its children than anything he or she could do. What God does to us during prayer is more vital for our souls than anything we may arrange.

It is astonishing how simple souls are so fully illuminated by the Holy Spirit. Learning and pedagogic skill do not necessarily help spiritual development unless we use them for that purpose. It certainly is not the intelligence alone that counts. On no point is the testimony of the mystics clearer.

Those chosen souls, who achieve close union with God, emphasise the fact that growth in the love of God is the work of God in the soul, rather than the work of our intelligence on God. Consequently, the

wise teacher will be more intent on praying the Rosary than in watching the conduct of the children during prayers.

Pictures that Teach.

Within the class-room one decade each day will give time to train children and make a meditation on the mystery. Saying five decades in school, except during the months of May and October, we inevitably hurry, and thus the children acquire the bad habit of saying oral prayers too fast for their minds to go along with them. Encourage the pupils to add the remaining four decades outside of school hours.

Put a picture of the mystery before the class, and guide them to observe the scene. Rosary cards are available at a moderate cost with pictures and statements of the Joyful, Sorrowful, and Glorious mysteries.[1]

A scrap-book on the Rosary is well worth recommending to youth. Copies of the Old Masters, poetry and prose extracts, and personal comments on sermons heard would enrich our meditations upon the mysteries of the Rosary.

Dramatization of the Rosary Scenes.

The Church has always appreciated the educational value of drama and has encouraged the Passion Plays, the Guild Plays, the Pageants and processions down to our own day. Take for example the Christmas crib which has done more to instruct the faithful in the mystery of the Incarnation than a library of books. Mary, and the Infant lying in a manger have gone straight to the heart of the people and moved them as no learned treatise could.

Acting is the way of learning that comes natural to children. Children delight in dramatic action; mere verbal expression is not natural to them. In all ages and in every land children have spent and continue to spend, their out-of-school hours educating themselves on how to live human lives, and the way they do it is by "pretending" and "playing at".

Then why not help children to meditate on the Rosary through dramatizations within the class-room of the scenes of the mysteries? I have met pastors and teachers during my visits to their schools who are not in favour of class-dramatizations of the Bible scenes because they fear irreverence. The playing of a part affects a child more than people realize. With children every story acted makes an impression. Children take their parts seriously. The only irreverence I have ever

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[1]*Rosary Cards* may be had in Australia from Mrs. T. E. Fisher, 34 Jetty Road, Largs Bay, South Australia.

noticed during the dramatization of the Joyful Mysteries by very young children was among the adults present, and it was more amusement than lack of reverence. The Joyful Mysteries can be acted within the class-room, with little costume or effects. The Sorrowful and Glorious Mysteries do not lend themselves to such simple treatment.

The Sorrowful ones have been done, and done with great reverence and deep feeling by the class using a model of Jerusalem, and moving about the figures representing Our Blessed Lord and the chief actors, while others declaimed the New Testament narrative. I have seen children's eyes fill with tears during this class exercise. The Glorious have been done in tableaux, while others spoke the words.

A Parish Presentation.

Using the parish hall the scenes of the Rosary can be presented to the whole school, to parents and friends, as dramatic entertainment. Children have made fine successes in dramatizing the old masters' pictures of the Mysteries of the Rosary. Within a frame on the stage the children posed as the personages in the paintings, and stepping out of the frame they acted the scene with striking effectiveness.

The land we know as Palestine was selected by Our Divine Lord as the scene of His earthly ministry. Consequently we should present the story of this land in maps, books, and pictures to our pupils that they may learn the conditions of life of the people among whom He went doing good. That is effectively done by dramatization and living tableaux. Thus we feed the imagination of the children with detail and local colour upon which to build their meditations on the Mysteries of the Rosary.

Play Reading in Class.

Not every child can take part in a play and face an audience, but all can be trained to read a part with enjoyment and appreciation. There are many plays and little sketches written around the Rosary which any class can read in common, alternating the parts among the pupils. Even the least enthusiastic will respond to this, and will learn quite a lot. A play about the Rosary selected for production by the school might with profit be read in class by the pupils, and the opinions sought as to which members are the best suited for this or that part. Such a preparation will help all to observe the finer points in the script and its interpretation on the stage, and lift the audience from the level of passive attendance upwards to active appreciation, thoughtful criticism, and keen observation.

Poems and literary tributes to the Rosary should find a place and attention in the class-room while we teach children how to meditate.

Observe the Scriptural Setting.

There is something new to reward us each time we read the Scriptural pen pictures of the Mysteries of the Rosary. On re-reading the words of the Evangelists the human mind glimpses an added light. It may shine upon us through an adjective, a fresh emphasis on a word, or a heightening of local colour. As the Mysteries are inexhaustible the Holy Spirit will continue to open our eyes provided we persevere in our meditations.

The Rosary is to accompany us from the cradle to the grave. Some day, as Mary's gift to our constancy we experience an illumination and that day our companionship with Mary is perfect, a foretaste of Heaven. But we cannot expect that grace every day, and we must be satisfied to see even a little way through Mary's eyes.

Let us go ourselves and bring others with us to the Scriptural accounts of the Mysteries of the Rosary. This should provide another incentive to return again and again to read extracts from the New Testament. A richer spiritual living of the Rosary will reward such industry.

Doctrine through the Rosary.

The young child learns his prayers but sees no connection with doctrine, with liturgy, or with Bible History. Various ways of supplementing that immaturity are used to-day. For example the Mysteries of the Rosary can be a framework around which we build doctrine. In the new syllabus (1947) for primary schools,[2] the Hierarchy of New South Wales, prescribe for one year, class VIII, the Mysteries of the Rosary as illustrating Christian Doctrine. In the first term doctrine is taught through the Joyful Mysteries, through the Sorrowful Mysteries in the second, and through the Glorious in the third. This is an admirable correlation of prayer and creed.

Vary The Approach to Youth.

"In My Father's Home there are many mansions", and the paths to that home vary accordingly. There are many mentalities among youth, and many differing personalities which we must cater for. Sameness is deadening to modern youth: the screen, the magazine, and the radio supply them with such varieties of approach that striking the same note all the time in our teaching of the Rosary wearies and bores them. Re-

[2]Syllabus of Studies in Christian Doctrine, pp. 9-13: The Verity Press, Sydney, 1947.

commend to youth that they change their mode of meditation upon the Mysteries frequently. It would help were a priest to give outlines of a meditation on one of the Mysteries during his visits to the school and suggest to the class that they use it for a week until his next visit.

Finally, a recurring word of advice is necessary for young people whose impatience to master quickly what they aspire to, often causes them to be discouraged too easily. Tell them again and again not to expect to be flooded with pious and tender emotion when reciting the Rosary, or to be free entirely from all distractions. If distractions come, as they will, well we must brush them away as we would teasing flies.

Appeal to them to do all that depends upon their own will in the best way they can. The physical aids are very important. They are to recite the words using their lips and tongue as a priest does at Mass. They should select a quiet place for their daily office of the Rosary, before the Real Presence is the best. Either kneel, or else walk up and down, but do not sit unless weak health demands it. Say the Rosary slowly, with attention, and as much devotion as we can muster. Keep custody of the eyes, better close them and allow the inner sight to focus upon the scene of the Mystery without any competition from the world around us. The Rosary, like all spiritual exercises is never improved by hurrying. Break it up, postpone a part, but never rush through it.

J. T. McMAHON.

Moral Theology

APPLICATION OF NUPTIAL MASS.

Dear Rev. Sir,

The Curate of a parish is requested by a young couple to assist at their marriage which is to be solemnised with a Nuptial Mass. He knows that at the conclusion of the ceremony he will be handed an envelope containing a sum of money equivalent to the maximum Marriage fee in these parts.

1. Should he offer the Mass for the intentions of the Bride and Bridegroom?

2. If so, may he retain a Mass stipend from the Marriage fee?

3. Again, seeing that the Mass is celebrated at a late hour and on a definite date, would he be entitled to keep more than the usual stipend for the application of this Mass?

CURATE.

REPLY.

When our correspondent asks: *Should* the curate offer the Nuptial Mass for the intentions of the Bride and Bridegroom, we presume he is anxious about an obligation, and not merely about what would be the more fitting course to follow. The usual source of an obligation on a curate regarding the application of a Mass would be justice or fidelity. He would be bound from the virtue of fidelity, if he promised to offer the Mass for the intentions of the bridal couple; from the virtue of justice, if he entered a contract with them, by receiving a stipend. The question of a promise has not been raised, and so we shall confine ourselves to that of justice.

The amount of the alms given by the faithful on the occasion of the administration of the Sacraments is to be determined by the Bishops of the Province at the Provincial Council or in meeting, and approved by the Holy See (Can. 1507, par. 1). Failing such a direction from the Bishops, local custom, we think, may be a guide to the amount. The pastor is not entitled to ask anything in excess, but he may freely accept whatever is spontaneously offered. To what purpose is the amount over and above the set offering to be applied? It depends on the wish of those who make the offering, and unless they definitely specify their intentions, it is to be presumed that they desire that it should be considered as part of the stole fees and consequently it belongs by right to the parish priest of the place where the ceremony took place. Such is the legislation of the IV Plenary Council: "All

offerings made on the occasion of Baptisms, Marriages, Funerals, etc., belong to the parish priest within whose parish these functions take place, unless the contrary wish of the offer is established with regard to the amount over and above the set stipend" (Dec. 668).

In the case submitted, the amount which is given does appear to exceed what could be asked for, but it is not more than that which could reasonably be tendered as the marriage fee. Accordingly, we would say that the whole amount should be handed to the parish priest, and that none of it represents a stipend for the application of the Mass. The conclusion is that, since the parties have not contracted to have the Mass applied for their intentions, the curate who celebrates it is not bound in justice to apply it for them. It may be objected that they are under the impression that the Mass is being said for their benefit, and that if they knew it was not, they would be displeased. This objection may have some weight, but it does not give the curate a right to appropriate what belongs by law to the pastor, nor does it impose an obligation in justice on the curate. In the absence of definite evidence that the parties wished the curate to deduct a Mass stipend from the offering tendered after the marriage, the presumption must stand that they intended it as the marriage fee; and as such it belongs in its entirety to the pastor. Perhaps the curate may in his charity apply the Mass gratuitously, or the parish priest in his charity may compensate his assistant for the loss of the stipend. Either of these courses would be freely taken, without any question of obligation. It is certainly fitting that the Nuptial Mass be said for the benefit of the newly married couple; but apart from the fruits of the holy Sacrifice, there are many advantages to be derived from the Mass which follows the nuptials, among them the special blessing which cannot be given outside Mass, the appropriate prayers of the votive Mass and the added solemnity. The people realise these advantages and it is not necessarily to be taken for granted that they desire also the application of the fruits of the Sacrifice. These remarks seem to cover sufficiently questions 1 and 2.

3. To celebrate Mass at a late hour, on a definite date and with the inconveniences that follow the omission of the priest's usual duties could constitute an extrinsic title for a stipend in excess of that set down by the Ordinary for a manual Mass. It cannot, however, be taken from what must be presumed to be the marriage fee, unless there is an unmistakable understanding between the celebrant of the Mass and the bridal couple.

BLACK-MARKET SALES.

Dear Rev. Sir,

I have recently read again the contribution of Monsignor Nevin in the *A.C.R.* of January, 1945, in which he deals with question of "Black-market" transactions. Would you be good enough to solve the following cases on the same matter?

1. Monsignor Nevin writes: "When we purchase in public shops the ordinary needful commodities for which prices have been fixed... a trader who would take advantage of the ignorance, inexperience, needs, weaknesses of a customer to charge him a higher price than the fixed one would certainly violate commutative justice". Do you think that this would be true of a butcher, for instance, who sells meat above the fixed price, if his contention is true that if he buys stock at the ordinary market price, he cannot make a profit unless he sells the meat above the fixed price?

CLERICUS.

REPLY.

1. The trader, or butcher in the case, who charges more because he actually cannot make sufficient profit to live if he sells at the fixed price, does not seem to us to violate commutative justice. His statement that such is the fact should be tested before being accepted. No one expects him to be a charitable institution, and he plys his trade for the purpose of making a living to which he has a right. At the same time, it must be presumed that the prices fixed by competent authority are just and fair, and strong arguments would be needed to prove that they were not. If such arguments were forthcoming and proper representations were made, we believe he would be authorised to charge somewhat more for his wares. If there are several such tradesmen (butchers) in the locality and the people know that one charges more than the fixed price, but nevertheless freely give him their custom, he is not taking advantage of their needs or ignorance, etc., to obtain more, and we do not see that he would violate commutative justice by selling at a price above that fixed by law, provided it is not more than the maximum which could be expected for the commodities he deals in. On the other hand, if he were the only trader in a necessary article, there would be no choice. In such circumstances, he could easily violate commutative justice, by charging more than the fixed price for an article of the same quality as that covered by Government regulation. The only reason which would excuse him would be if the fixed price were manifestly unjust (See *A.C.R.*, 1945, p. 52). This, of course, is his contention from the be-

ginning, but, as we remarked, it must be investigated before being accepted.

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2. Monsignor Nevin further writes: "The licensed hotel-keeper, trading at normal hours in his public bar, would violate commutative justice, if he charged black-market prices". Suppose the fixed price of a bottle of spirits is fourteen shillings, and the publican by selling it by glasses at the bar can realise a pound for the whole bottle. Do you think he violates commutative justice when, as a favour, he sells a whole bottle of spirits across the counter for a pound, especially if this price is lower than the price that has to be paid anywhere else in the surrounding district?

REPLY.

We would like to be sure that the publican confers a favour when he sells a whole bottle of spirits. It is perhaps something which his customers have resigned themselves to accepting as a favour, but as a licensed publican is he not bound in legal justice to sell spirits to the public not only in glasses to be consumed on the premises but also by the bottle? He has been given the right to trade in spirits, to the exclusion of others who have not a license, and he is bound in justice to the community to use that right in the manner laid down by competent authority. The price to be charged is also regulated by law, it is a fixed legal price—so much for the bottle and so much for a glass. He can realise more by selling by the glass, but the difference is to compensate him for the expenses of service. If he charges a pound for a bottle of spirits which has been fixed at the price of fourteen shillings, he seems to us to be violating commutative justice. What title has he to the six shillings difference? None that we can discover. There is no parity between the publican and the butcher, of whom we spoke in the last question, for the price of livestock is subject to unexpected variations according to the seasons, the markets, etc., and it is possible that the butcher would not make a reasonable profit: but the wholesale price of spirits is not so variable and is more closely controlled than perhaps anything else, so that a fair profit can be made by the retailer who sells at the fixed price. The fact that others in the district charge even more than a pound for the bottle which should be sold for fourteen shillings we do not think affects the case of this individual publican, as we shall see in the next question.

3. Monsignor Nevin allows as an excuse for exceeding the fixed price the fact that the regulations are generally violated. It appears to me that this condition is verified in Australia in the examples I have quoted. Would you give an opinion.

REPLY.

We think the statement to the effect that Monsignor Nevin allows as an excuse for exceeding the fixed price the fact that the regulations are generally violated, needs considerable qualification. When writing on the question of the Morality of Black-market Prices in the January issue of the *A.C.R.*, 1945 (p. 52), Mgr. Nevin summed up the teaching of Theologians on the obligation of adhering to the fixed price: that it is an obligation in commutative justice. However, the theologians admit exceptions against their general conclusion: a higher than the fixed price would be lawful in certain contingencies, first among them being "If the law is commonly violated and the responsible authority, though aware of the fact, does nothing about it". Thus it is not sufficient that the law be generally disregarded, it is also necessary that its neglect is connived at by those responsible for seeing to its observance. If one is to believe the newpsapers, there are frequent prosecutions and heavy fines inflicted for violation of the price-fixing regulations in matters of essential need, especially against unscrupulous purveyors of foodstuffs. It is also well known that licensed victuallers are an ever present mark for the authorities, and it can scarcely be said that they may safely overcharge without grave risk of prosecution. Our correspondent, in the questions above, referred to a butcher and a publican. We doubt if either of these merchants could hope to escape the vigilance of the authorities for very long, if he yielded to the temptation to overcharge the public.

Further on (p. 55) the writer of these Notes says: "We think the public conscience of the community is not to be overlooked in the interpretation of a law such as this" and after expressing his disgust at the black-marketeer concludes: "The community regards the law against the black-marketeer as purely penal, or at most, binding in social justice". But it must be noted that he restricts these remarks to those who traffic on the black-market strictly so called and in goods not essential. "The community", he writes, "is unwilling, and rightly so, that it be overcharged in the normal course of dealing in shops and stores. We insist, and have a right to insist, that we may not be made to pay more than the prices fixed for commodities exposed for public

sale". In particular, writing of the publican, he remarks on p. 54: "The licensed hotelkeeper, trading at the normal hours in his public bar or saloon, will violate commutative justice if he charges his customers black-market prices". With this doctrine we are in complete agreement.

Whether there are some things not essential which are sold on the black-market and the authorities know of these transactions and take no steps to put a stop to them, we are unable to say with certainty, but we have heard some rumours to that effect.

JAMES MADDEN.

Canon Law

I. MARRIAGE OF NON-CATHOLICS WHO ARE SECOND COUSINS.

Dear Rev. Sir,

Two non-Catholics were married before a Civil Registrar. Some years afterwards they received instruction and were admitted to membership of the Church. It now transpires that they are second cousins. The relationship was not revealed previously as the Registrar had assured the parties that consanguinity in this degree was not an impediment to valid marriage according to the laws of the State. What is to be done regarding this marriage? Is it valid in Canon Law? Are the offspring legitimate?

PAROCHUS NESCIENS.

REPLY.

This query resolves itself into the question of whether the two parties concerned are bound by the ecclesiastical law which establishes consanguinity in the third degree of the collateral line as a diriment impediment to marriage. It will be necessary to outline the basic principles involved.

All validly baptized persons, protestants included, are bound per se by the laws of the Church. This results from the fundamental statement of ecclesiastical "citizenship" contained in Canon 87: "By Baptism a person becomes a subject of the Church of Christ with all the rights and duties of a Christian, unless, insofar as rights are concerned, there is some obstacle impeding the bond of communion with the Church, or a censure inflicted by the Church". It is implied, too, in the laws which explicitly exclude non-Catholics, e.g., in regard to disparity of worship (Canon 1070) and Canonical form (Canon 1099).

On the other hand, unbaptized persons are not subjects of purely ecclesiastical laws. They are bound by the natural law and positive divine laws. Further, as the Church is the only authorised interpeter of these laws, they are subject to her authentic interpretations, e.g., concerning the impediments of impotency or previous bond. They are bound by ecclesiastical laws indirectly when they contract marriage with baptized persons. Finally, when unbaptized persons contract marriage with one another they are subject to the State's invalidating laws by which diriment impediments are constituted or by which a particular form is prescribed for validity.

The query of PAROCHUS NESCIENS may be resolved by applying the foregoing principles. The impediment of consanguinity as between second cousins is of purely ecclesiastical origin. Accordingly, if one or both of the parties were validly baptized they were bound by the impediment and their marriage must be convalidated. If both parties were unbaptized, the marriage is valid. If an insoluble doubt remains as to the validity of Baptism the presumption of law favours the validity of the marriage (Canon 1014). It would be advisable to effect a revalidation "ad cautelam" lest it transpire later that the Baptism in question was certainly valid.

The children of this marriage are certainly legitimate in Canon law, as the marriage, even though invalid, is putative. Canon 1114 states that legitimate children are those conceived or born in a valid or a putative marriage. A putative marriage is one which is invalid but which was contracted in good faith by at least one of the parties; it remains putative until both parties are certain of its invalidity.

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II. GUARANTEES OMITTED BY ONE PARTY TO A MIXED MARRIAGE.

Dear Rev. Sir,

Recently a mixed marriage was performed, the circumstances necessitating some haste. The Catholic spouse, absent on Army service, did not arrive home until the day of the wedding. Meanwhile the non-Catholic party had been instructed in fulfillment of Plenary Council Decrees and had signed the guarantees. Arrangements had been made with the Ordinary for a dispensation to be granted at short notice whenever the absent party should return. In the excitement caused by his arrival it was overlooked that he had not yet signed the guarantees, although, of course, there was no doubt as to his intentions regarding them. Was the dispensation valid? If it was invalid what action should be taken by the pastor?

PASTOR ANXIUS.

REPLY.

It seems a warranted conclusion from the facts narrated by the anxious pastor that the dispensation was valid. Although a dispensation may never be granted unless both parties have given the guarantees required by law, a dispensation cannot be held to be invalid if both parties have given guarantees at least *implicitly*. This statement of the case may be amplified.

Mixed marriages are forbidden by the divine law itself when there is danger of perversion of the Catholic party or of the offspring. Even when this danger is removed or made remote, so that the prohibition of divine law ceases, there remains the positive prohibition of ecclesiastical law. Now the Church dispenses from her law only when certain conditions are verified:

(1) there must be just and grave reasons;

(2) the non-Catholic party must give a guarantee to remove the danger of perversion from the Catholic party and both parties must guarantee to baptize and educate all their offspring exclusively in the Catholic religion;

(3) there must be moral certainty that the guarantees will be carried out.

It is clear, then, from the dispositions of common law that no dispensation is granted unless the guarantees have been duly given by both parties. Emphasising this requirement, the law exacts the guarantees even when it confers faculties to dispense in urgent cases or in danger of death (Canons 1943, etc.). In fact, an Instruction issued by the Secretariate of State in 1858 directed Ordinaries that these guarantees may not be dispensed from as they are based on the natural and divine positive law.

A reply issued by the Holy Office in 1941 held that a dispensation is valid provided that both parties have given the guarantees, at least *implicitly*. "Although the Holy See by immemorial practice has demanded and now also strictly demands that, in fulfilling the conditions, in all cases whatever of mixed marriage, the caution be given by formal promise, and that is required from both parties explicitly (Canons 1061, 1070), nevertheless, the use of the faculty of dispensing—whether it be ordinary or delegated—cannot be held invalid if both parties, at least implicitly, give the cautions. That is to say, they are required to place those acts from which one must conclude and from which it may be established in the external forum that the party knows the obligation of fulfilling the conditions and has manifested a firm resolve to satisfy that obligation".

In the present case it may be presumed that the non-Catholic party's initiative in receiving instructions and signing promises is a direct result of agreement with the absent, Catholic party. It may be concluded that he "knows the obligation of fulfilling the conditions and has manifested a firm resolve to satisfy that obligation"—in other words, he has given the guarantees implicitly.

III. ILLEGITIMACY AS AN IMPEDIMENT TO ENTERING RELIGION.

Dear Rev. Sir,

Timothy wishes to enter a religious order. He does not remember his father, a non-Catholic, who died before Timothy was two years of age. He has been brought up as a fervent Catholic by a pious mother. It transpires, though, that his parents contracted marriage "extra ecclesiam" and that the marriage was never convalidated. What is his status with a view to entering the religious life? Is he legitimate in Canon Law?

INQUIRENS.

REPLY.

In the first place it should be ascertained whether illegitimacy is really a bar to admission to the religious institute. The qualifications enumerated in common law for valid and licit reception into a religious congregation do not include legitimacy. (Canon 542). Nevertheless, the constitutions of some institutes set down this added requirement.

Furthermore, the boy may be legitimate in Canon law, insofar as the parents' marriage may have been putative. It is possible that the father contracted marriage without observing the Canonical form, but in good faith.

If legitimacy is required by the constitutions and Timothy's Canonical status cannot be determined, the simplest method of dealing with the case is to seek a dispensation, particularly in view of the fact that it will not be generally known whether his mother's marriage was rectified or not.

JAMES CARROLL.

Liturgy

THE CEREMONY OF ORDINATION (concluded).

THE POST COMMUNIO.

Having read the *Communio* verse, the Bishop goes to the centre of the Altar, and after the usual kiss, turns to salute the people with *Dominus Vobiscum*. He then returns to the Missal and reads the Post-Communion prayers, taking care to add under one conclusion with the prayer of the Mass the *Quos, tuis, Domine,* etc. Any other prayers prescribed for the day are then said.

THE LAST BLESSING.

Unless there be a proper last Gospel, the chaplain on the right closes the Missal. If the Missal be required for the last Gospel, it is left open and immediately transferred to the other side of the Altar, by the second acolyte. If the ordaining Prelate be an Archbishop in his Province, the Metropolitan Cross will be used at the Blessing, and so, as the Archbishop goes to the centre of the Altar, the cross-bearer will take up his position *in plano* so as to kneel on the bottom step as the Blessing is given.

The Bishop kisses the Altar and says the usual *Dominus vobiscum,* followed by *Ite Missa est* or *Benedicamus Domino*. Next, he says the *Placeat,* kisses the Altar, and standing he receives the precious mitre (if used) from the first chaplain. Still facing the Altar, he recites the *Sit nomen Domini,* etc., and gives the Blessing, receiving the crozier and turning towards the people for the words *Pater et Filius,* etc.

Should the Bishop be the Metropolitan within his Province, a few changes are to be noted for the Blessing. The cross-bearer kneels on the lowest step, holding the figure of Our Lord facing the Archbishop; who does not wear the mitre out of respect for our blessed Saviour whose image is before him; the versicles and corresponding responses, *Sit nomen Domini,* etc., are said while the Prelate is facing the congregation, and so the chaplains may hold the Canon before him. The Crozier is taken after the words *omnipotens Deus*.

ADMONITION OF THE ORDINATI AND PENANCE.

After the Blessing, the faldstool is placed in the centre on the predella, and the Bishop sits retaining the mitre and crozier. The gremial veil is placed on his knees, and the bearers of the book and bugia kneel before him, the book required being the Pontifical. If the Prelate be an Archbishop within his Province, the mitre is placed on him after he

sits down—and in this case it is the plain mitre. It would seem then more correct to change the mitres in the case of a Bishop, the precious mitre being worn for the Blessing and the plain one for the Admonition.

The Bishop addresses the words of admonition: *Filii dilectissimi,* etc., and imposes the penance which is accepted by the word *Libenter.* The crozier is given to the bearer, the mitre is removed, and in the case of the Archbishop, the pallium is taken off and placed on its salver at the Gospel side of the Altar. The Penance imposed is the celebration of three Masses: one of the Holy Ghost, the second of our Lady and the third for all the Faithful departed. These Masses carry no liturgical privileges and as a rule are to be said on days when a private votive Mass is allowed. Should the Feast of Pentecost occur, the Mass of that day (or any day within the Octave) would suffice for the first, the Mass of a Feast of Our Lady would fulfil the requirements for the second, and a Mass on the Commemroation of All Souls for the third. It is to be noted that the application of the Masses is not imposed, but merely their quality, and so there would be no prohibition against taking a stipend for them.

THE LAST GOSPEL.

The Bishop rises and goes to the Gospel side of the Altar, and the bugia-bearer takes up his position on the extreme outside. The faldstool is placed *in plano* on the Epistle side, where it was for the vesting before the ceremony. The *ordinati* recite the Gospel with the Bishop, who reads it from the Missal if it be proper. Should the Gospel be that of St. John, *In principio,* he may commence it at the Altar and continue reciting it on the way to the faldstool. Should he come to the words *Et Verbum caro factum est,* while in procession he does not genuflect, but if already at the faldstool, he does so. The mitre would be removed on reaching the faldstool, but the crozier would be retained till the end of the Gospel. In any case, the Bishop receives the mitre and crozier when departing from the Gospel side, and descends to the foot of the Altar, where he bows to the Cross. (Should the Blessed Sacrament be reserved, the Bishop and assistants all genuflect, the mitre being removed for the genuflection and replaced immediately.) On arrival at the faldstool, if the last Gospel be finished, the Bishop sits and gives up the crozier, the mitre is removed and given to the bearer. The Bishop next unvests, and while doing so, he may read the Thanksgiving from the Canon held open before him by the book-bearer. The vestments are removed by the chaplains (the maniple

first), and are carried to the Altar by some of the assistants (the torch-bearers). After the unvesting, the M.C. will remove the buskins and sandals, if the Bishop is to wear the Cappa: otherwise, they are taken off in the Sacristy, and the Bishop puts on the Mozetta and pectoral cross. He may continue his thanksgiving at a *prie-dieu* placed in the centre of the Sanctuary. The Procession leaves the Sanctuary in the same order as it entered.

BLESSING OF THE NEWLY ORDAINED PRIESTS.

If the newly ordained priests are to give their blessing after the ceremony, the altar rails will usually be found the most convenient place. Before commencing to give the blessing, the priest will remove the maniple. The formula for the blessing is: *Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti descendat super te (vos) et maneat semper.* At the invocation of the Divine Persons, he makes the sign of the Cross over the person(s) to be blessed; and at the conclusion of the formula, he may give the palms of his hands to be kissed. For the kissing of the hands on the day of Ordination and on the day of the first Mass there is an Indulgence of one hundred days.

(The End)

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QUERIES.

THE GOSPEL AT THE BLESSING OF THE PALMS.

Dear Rev. Sir,

When the function on Palm Sunday is celebrated with a *Missa cantata,* at what side of the altar should the Gospel of the blessing of the Palms be sung?

CHRONISTA.

REPLY.

The Gospel of the blessing of the Palms is sung by the Celebrant while he stands at the Epistle side of the altar. This was the answer given by the *S.C.R.,* 27th April, 1697 (n. 1968).

* * * *

CONSTRUCTION OF LUNETTE.

Dear Rev. Sir,

Is it necessary to place the Lunette for Benediction in a case, when it is constructed in such a way that the Sacred Host is covered by glass?

SACERDOS.

REPLY.

If the Lunette is so constructed, it is not necessary to place it in a *custodia* or case when it is put into the tabernacle. It is most import-

ant, however, to be sure that the Sacred Host does not touch the glass, but is held firmly by the gold (or gilt metal) of the Lunette. (*S.R.C.*, 3947).

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PRAYER ON THE ANNIVERSARY OF A BISHOP'S CONSECRATION.

Dear Rev. Sir,

When the anniversary of the Bishop's Consecration or election occurs on a double of the first class, should the prayer *Deus omnium* be transferred to the following day?

M.C.

REPLY.

The *Additiones et Variationes* of the Rubrics of the Missal (Tit. II., n. 5) prescribe that on the anniversary of the election and of the Consecration of the Bishop, in the Cathedral Church and Collegiate Churches of the Diocese, at the command of the Bishop, besides the Mass of the day, the votive Mass of the Anniversary may be sung—provided that the day is not one on which a solemn votive Mass is not permitted. These days are: Sundays of the first class, the vigils of Christmas and Pentecost, privileged ferias and all doubles of the first class. In which case, the Mass of the day is sung and a commemoration is made, under one conclusion, of the votive Mass of the anniversary. There are, however, certain days on which even this commemoration would be forbidden, namely, on the Commemoration of All Souls and on the primary feasts of the Lord which are kept in the universal Church: Christmas, Epiphany, the last three days of Holy Week, Easter Sunday, Ascension Thursday, Pentecost, Trinity Sunday, Corpus Christi, the Feast of the Sacred Heart and that of Christ the King. (Monday and Tuesday of both Easter and Pentecost weeks are also primary feasts of the Lord, but the commemoration is expressly allowed on these four days). So far for the Votive Mass itself; but what of the commemoration in other Masses which we see frequently noted in the Ordo? The same titulus and number of the *Additiones et Variationes* continues: In all churches, even of regulars, in all Masses, sung Masses and conventual Masses and in all private Masses which are not for the dead, after all the prayers prescribed by the rubrics, the prayer for the Bishop is added, provided at least a Commemoration of a votive Mass is allowed. That is to say, it is added on all days except on the primary feasts which we have enumerated.

The next number (6) goes on to state that if the Anniversary is

perpetually impeded by a double of the first class—i.e., by a fixed feast of that rank—or by the Eve of Christmas—the Anniversary is transferred permanently to the nearest day which in the Diocesan Calendar is not a double of the first class. The reason seems to be to ensure that both the first class feast and the Bishop's Anniversary will be celebrated with due solemnity and that one will not, during the reign of the Bishop, overshadow the other. It is evident enough that his prescription to transfer the episcopal anniversary refers at least to the Votive Mass, which may be celebrated *in cantu* in the Cathedral and in Collegiate Churches at the command of the Bishop. Does it apply also to the commemoration which is to be added in all other Masses which are celebrated in the Diocese? Or should this Commemoration be made on the actual anniversary, even on a feast of the first class which is not one of the primary feasts of the Lord? O'Connell in *The General Rubrics of the Missal* (p. 184) states that if the anniversary falls always on a double of the first class *which is a primary feast of the Lord* or on 24th December the prayer is to be said permanently on the next day not occupied by a double of the first class. The words which we have italicised are not to be found in the Rubrics of the Missal. We are of opinion that the rules in no. 5 of titulus II for the adding of the prayer *Deus omnium* on doubles of the first class refer to the case when the anniversary is accidentally impeded by a moveable feast of that rank; and that when the anniversary falls on a fixed feast, which is a double of the first class, the prayer, like the votive Mass, should be transferred, and that for every year that the Bishop occupies the See.

J.M.

Homiletics

Instructions for Men: V.

THE CLAIMS OF CHRIST.

A great many people to-day adopt what they call "an intelligent view of Christ". Jesus was, they say, a very good man, a very wise man, Who gave to the world certain sublime rules of conduct and set a unique example of unselfish love of the fellow-man. But, like all truly great men, He was in advance of His age, and, so, was misunderstood. He was misunderstood by His opponents—they imagined He sought temporal power, and so they killed Him. He was misunderstood by His supporters—they thought He claimed some super-human power, and so they deified Him. He suffered persecution at the hands of the Jewish priests; He suffered idolatry at the hands of the Christian priests. He would, they say, be the first to repudiate all this fantastic pretension of divinity.

How does this "modern sensible view" of Christ conform to the known facts?

In a previous discussion, we came to the conclusion that the gospels give an historically accurate account of what Christ said and did. The Evangelists were, we saw, sane, honest men who thought they were telling the truth. They had nothing to gain; everything, including their lives, to lose by insisting on the truthfulness of their report. Many of the events they narrate were known to a considerable public; many of their assertions could easily be confirmed or refuted. Even if they had tried, they could not have "put over" a false account of the words or deeds of Christ. They state facts as they knew them, briefly and simply, never obtruding themselves or drawing conclusion for the reader. They say in effect: "This is what Jesus did and said and what happened to Him. Judge for yourself".

Let us read and discover what Jesus said of Himself.

It is immediately obvious to the reader of the Gospels that Christ never behaved as a mere philosopher, nor considered Himself fallible—like other men. Never did He display any doubt, hesitance or diffidence in His teaching. He never said "I think" or "It seems to me"—none of His pronouncements are "probable" or "likely". He spoke dogmatically, certain of His teaching, confident of His authority. This fact was noted by His hearers: "This man", they said, "speaks as one having authority, and not as the Scribes and Pharisees". In many places He

specifically claimed a divine mission and God-given power: He demanded acceptance of His doctrine, and threatened divine punishment of unbelief. Consider His charge to His apostles: "All power is given to Me in Heaven and on earth...Go therefore teach all nations...he that hears you, hears Me: He that despises you, despises Me, and he that despises Me, despises Him that sent Me..."

If ever a prophet displayed confidence of a divine mandate to teach men, it was Christ. But this is only half the story. As we read, it is borne in on us that Christ claimed to be far more than a mere messenger from God...Here, it seems, is a man who considered Himself to be far more than a man...He seems almost to be possessed of a "dual personality", to use the modern phrase.

At one moment we are impressed by His noble humility, at another shocked by His inordinate self-glorification. He shows a serene dignity and a well-balanced wisdom that are eminently sane, and yet displays an insane vanity...He says He is meek and humble of heart, and then asserts that He will sit on a throne of glory surrounded by angels. He bids His followers "Judge not that ye be not judged" and then declares that He will condemn the wicked to everlasting fire.

His inconsistencies are flagrant. He is tender and terrible, gentle and wrathful, simple and incredibly shrewd. He is tolerant towards the woman taken in adultery, vitriolic in His condemnation of the Pharisees. He is warm-hearted and forgiving towards His executioners; for Herod He has nothing but a terrible icy contempt. He commands His followers "to turn the other cheek", and Himself takes a whip and flogs the money-changers from the Temple. He turns water into wine to ensure the conviviality of a party—and imposes on His disciples the sternest self-denial. He displays an endearing humanity, and at the same time a frightening inhuman power.

As a Jew, He professes profound reverence for the founder of His race but He also says "Before Abraham was made, I am". He inculcates strict obedience to the Law of Moses, but Himself enlarges, interprets it, even sets it aside. He adores the Father, admitting "The Father is greater than I" but then roundly asserts "I and the Father are one".

He called Himself the Son of Man—but also the Son of God. He demanded of His disciples a confession of this divine Sonship. "He asked His disciples, saying: 'Whom do men say that the Son of Man is?' But they said: Some John the Baptist, and other some Elias, and other some Jeremias or one of the prophets'. Jesus saith to them:

'But whom do you say that I am?' Simon Peter answered and said: 'Thou art the Christ, the Son of the living God'. And Jesus answered —'Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in Heaven' ". Whatever might be the precise nature of this relationship of Son to Father, which Christ said Peter had learned by special revelation, it was obviously something more intimate than could be claimed by any prophet, by any mere man. So it was understood by His hearers: some considered it blasphemy; others adored Him.

This adoration of Himself He not merely accepted, He led men on to offer it. When He had given sight to the man born blind, He asked him: "Dost thou believe in the Son of God?" He answered and said: "Who is He, Lord, that I may believe in Him?"Jesus replied: "It is He that talketh with thee"... And he said: "I believe, Lord"...and falling down he adored Him. And He does not recoil in horror, but on the contrary praises Thomas for his faith, when that Apostle later addresses Him without any ambiguity as "My Lord and my God".

His enemies, too, appreciated perfectly that He was claiming divinity. They tried to stone Him, because as they said, "Thou being a man makest Thyself God". But unabashed and unafraid, He defended this extraordinary claim before the Supreme Council when on trial for His life. The High Priest with all the authority of his office in the most solemn fashion called upon Him to declare Himself: "I adjure thee, tell us: Art thou the Christ the Son of God?" And Jesus said to him: "I am". Then the High priest, rending his garments, said: "What need we any further witnesses? You have heard the blasphemy: What think you?" Who all condemned Him to be guilty of death. Jesus claimed to be God, and for that claim they put Him to death. "We have a law" they shouted at Pilate, "and according to that law He ought to die, because He made Himself the Son of God".

Jesus claimed to be God. Some of His modern disciples wish that He had not...Of course, if Jesus is God, His words are final: Hell is a fact, Satan is a being, divorce is a sin. Because they find these doctrines distasteful, they try to water down His words to mean something less than they say. His followers misunderstood Him, they say. But there was no misunderstanding. His assertion of His divinity was plain and repeated. It cannot be denied or dodged or explained away. There is no basis in fact for the "modern intelligent" view of Jesus. Their Christ, "the "good-man-misunderstood", is not the Jesus of history; He is a sentimental invention. With those who heard Him we

must make choice of three views of Christ. We may with the Jewish priests regard Him as a blasphemous impostor, an impious deceiver justly done to death. And so He was, unless He could bring proof to back up His extraordinary claim. But the sublimity of His doctrine, the holiness of His life, the complete absence of any self-seeking in His character or conduct—these considerations forbid us making a hasty judgment—He merits a just trial—He cannot be hurried off to death as an obvious and patent scoundrel. Or perhaps with Herod we might dismiss Him as a harmless crank, a lunatic with delusions of grandeur. Some of His utterances, His boast to command angels, His assertion that people must eat His flesh, might prompt such a judgment. But will the diagnosis of insanity square with His serene disposition, His profound wisdom, His practical common-sense, His restraint under provocation, His calm dignified acceptance of death? A madman may rouse a people to hysterical hero-worship and inspire many to follow him with fanatical devotion. But such idolatry is short-lived, as history shows; and it never survives failure. Christ, humanly speaking, failed: and yet countless millions have for two thousand years found in Him their inspiration and their ideal. Such a man cannot be laughed off the stage as an idiot.

There remains the third course open to us...to make a fair and dispassionate appraisal of the proof He adduced to support His staggering claim. The Apostles were sceptical and incredulous: often He upbraided them for their slowness to believe even the evidence of their own senses. But He convinced them of the truth of His claim. Maybe, through their evidence, He will convince us.

W. BAKER.

Notes

BUDDHA AND JOASAPH.

Professor Sadler, of the University of Sydney, in his book, *A Short History of Japan,* speaks of the rise of Christian Missionaries to the overlordship of Nagasaki. During this promising period, the late XVI century, Japanese envoys visited Rome and were welcomed by Pope Gregory XIII. Valuable gifts were made by the Pope towards the advance of the Church in Japan, for instance, a subsidy to the Jesuit College in that country. After Gregory's death, his successor, Pope Sixtus V, showed even greater interest in and generosity towards the Japanese mission. He made them, on the eve of their departure, Knights of the Golden Spur.[1] The distinguished Sydney scholar then adds a sentence, which is the occasion of this short note. He writes: "Curiously enough it was this Pope, Sixtus V, who was later to canonise Buddha as Saint Josaphat".[2]

When attention was drawn to this little phrase, one first of all thought of Ricci and the Chinese Rites. But that was soon seen would not meet the case, as we are concerned with Japan and Buddha, not with China and Confucius. Professor Sadler has affirmed three things: Sixtus V canonised Buddha, under the name of Saint Josaphat. What is to be said of these statements?[3]

First of all, who is this Josaphat? The *Martyrologium Romanum,* under the date November 27, has the following notice: *Apud Indos, Persis finitimos, sanctorum Barlaam et Josaphat, quorum actus mirandos sanctus Joannes Damascenus conscripsit.* The harmless little notice, similar to so many we have heard read during our seminary days, is of extraordinary interest. Let us *decompose* it. Barlaam and Josaphat (better Joasaph, so the pundits say) were saints much beloved and read about in the Middle Ages. No wonder, either, their *Life* has colour and movement, telling a most interesting story of the magic East, Christian fortitude and heathen pride.[4] Those elements

1L. Pastor, *History of the Popes,* vol. XXI, p. 178.

2*A Short History of Japan,* Sydney, 1946, pp. 170-171.

3The following remarks are not intended as "criticism". Professor Sadler's words arouse interest; hence the simple commentary.

4*The Loeb Classical Library,* 34, *Barlaam and Joasaph,* London and New York, 1914. The text was first printed in 1832 by Boissonade. This text was reproduced by Migne. A Latin translation was known in the XII century, followed by prose or poetical versions in French, German, Swedish, Polish, Syriac, Ethiopian, Armenian, Arabic and Hebrew. The *Golden Legend* of Voragine made it part and parcel of the reading matter of the Middle Ages. The Greek text, with translation, fills 640 pages in the Loeb edition.

made it a "best seller" in the Middle Ages. The author of *Barlaam and Joasaph* looked upon it as a duty to tell "the edifying story that hath come to me, the which devout men from the inner land of the Ethiopians, whom our table callest Indians, delivered unto me, translated from trustworthy records". It records the work of the Apostle, St. Thomas in India; it tells of the activities of the monks, who left Egypt "when the monasteries began to be formed". At that vague time, "there arose in that country a king named Abenner, mighty in riches and power". The great king was unhappy because he was without issue. Finally a son was born to him, who was named Joasaph (*i.e.,* the Lord gathers). This heathen king, hostile to the monks, was alarmed when Chaldean soothsayers announced the child would become a Christian. Abenner decided, then, to isolate the young prince from the world and, in particular, from the morbid Christian preoccupation with death, and life after death. Hence his son grew to manhood in a kind of *Shangri-la.* Lusty, handsome youths in rude health surrounded him. Thus the years passed; Abenner felt the dire prediction had been averted. However, when Joasaph reached manhood, he began to lead a more active life; he saw men, young, middle-aged and old. He was appalled at the spectacle of "an old man, well stricken in years, shrivelled in countenance, feeble-kneed, bent double. . . ." The prince was told by his advisers that the man was old. Could he be cured? Only by death, only by paying the debt due to Nature, would the old man find rest. The prince began to meditate upon the Last Things. Now appears upon the scene Barlaam, who "was . . . a monk, learned in heavenly things. . . a model follower of every monastic rule. Whence he sprang, and what his race, I cannot say, but he dwelt in a waste howling wilderness in the land of Senaar. . ." Barlaam meets Prince Joasaph, holding with him a curious discourse in which are mingled Evangelical parables and oriental fables. Joasaph believes and receives baptism. The holy monk, rejoicing, returns to the howling desert. The king, Abenner, is shocked at the terrible weakness of his future successor. He hit upon an ingenious scheme. An old heathen counsellor, Nachor, was in appearance almost the double of Barlaam. This man, made-up somewhat, was to appear before Joasaph, pretending to be Barlaam, demanding further to be confronted with a pagan sage. In the debate that was to follow, the false Barlaam would, of course, see to it that his arguments were weak. The day arrived; the prince was deceived; the debate began. But the reader will have guessed the false Barlaam,

like Balaam of old, under the influence of God, spoke a most magnificent apology of Christianity.[5] Nachor, the false Barlaam, was converted; Old Abenner stuck to his guns, but in the end he, too, was converted. Finally the old king died leaving all the rich kingdom to Joasaph. The reader can anticipate the narrator by saying Joasaph abdicated and went to live with Barlaam in the howling desert. The reader is quite right.

This bald account gives the main points of a very beautiful, poetic and religious tale. It is only a tale; Barlaam and Joasaph never existed; they are saints of fiction. The Bollandist, H. Delehaye, dismisses *Barlaam and Joasaph* as a *roman d' imagination.*[6] Having taken that blow, we must prepare for more. The "Joasaph" affair is based on the Buddha legend. This is the opinion of the great majority of scholars of all schools and standpoints.[7] The terrible Delehaye, like Macaulay, rubs it in with his aside: *Et qui ne sait que la Vie des saints Barlaam et Joasaph n'est autre chose qu'une adaptation de la légende de Bouddha?*[8]

In 1583, our two poor "saints" won a place in the *Martyrologium Romanum,* November, 27.[9] They have held it ever since in spite of the fact that as far as historical science can tell they never existed, and

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[5]And no wonder! The author of *Barlaam and Joasaph* took no chances, but looked around for a ready-made *Apology.* He found it in the work of the second century Christian apologist, Aristides, mentioned by Eusebius. This elegant work was lost for centuries, until an Armenian fragment was discovered in 1878. In 1889, a Syriac translation was found by Rendel Harris at Sinai. J. A. Robinson, then, recognized the original Greek text in *Barlaam and Joasaph.* Further discoveries, notably a papyrus in 1923 by Milne, were of great value. *Histoire de l'Eglise,* Fliche et Martin, vol. I., p. 424, Paris, 1934.

[6]H. Delehaye, *Les Légendes Hagiographiques,* Brussels, 1927, p. 109.

[7]G. Bardy in *Dict. D'Hist. et de Géog. Eccles.*, vol. VI, col. 814; Van den Gheyn in *Dict. de Théol. Cath.,* vol. 2, p. 1, col. 415; F. Mershman in *Catholic Encyclopaedia,* vol. II, p. 297; *Encyclopaedia Britannica,* 14th edition, *s.v.*, Barlaam and Josaphat; A. Puech, *Littérature Grec. Chrét.*, vol. II, pp. 126-127; *Der Grosse Herder, s.v.*; Duchesne, *Hist. Anc. Egl.*, vol. I, p. 204, *etc., etc.* The legend of Buddha is identical. The brahmins had told, at his birth, that he would renounce the throne to live as an ascetic. The king, his father, hid the child away in three palaces. But Buddha when a young man saw a sick man and an old man. He came in contact with a wandering holy man, who persuaded him of the vanity of the world. Accordingly Buddha renounced the throne, in spite of the remonstrances of his father and the temptation of the demon, Papiyan. The names, Buddha and Joasaph, have been shown, also, to be identical by some scholars.

[8]H. Delehaye, *op. cit.*, p. 60, with indication of the literature on the subject.

[9]This is the date given in *Dict. Théol. Cath., loc. cit.* The notice is in the edition of 1584 (2nd edition).

worse, St. John Damascene, or the monk John of Sabas, "worked up" Joasaph from the Buddha legend.[10]

Now to return to Professor Sadler. We wonder why he selects Sixtus V as the pope who canonised Buddha as Saint Josaphat. Surely, the inclusion in the *Martyrologium* is the Canonisation Professor Sadler has in mind? But that happened in 1583, hence under Gregory XIII. So it is now Gregory XIII who did this extraordinary thing. Secondly, those who placed this notice in the list of martyrs had no idea that the saints were imaginary, or that Buddha was in any way connected with them. So it is hardly accurate to say that a pope canonised Buddha as St. Joasaphat. "It is inexact to say Barlaam and Josaphat have ever been canonised".[11] What then of the *Martyrologium Romanum?* Professor Sadler might well argue whatever about the exact terminology the fact remains that every November 27, the notice is read in the solemn office of Prime. Max Müller, indeed, said roundly there was nothing to be ashamed of in canonising Buddha! The *Dictionnaire de Théologie Catholique* (Tome 2, part I, col. 415-416) quotes the ruling of Benedict XIV that the Holy See does not guarantee the truth that everything in the Martyrology is of a certain and unshakable truth, as is seen by the frequent changes and corrections made by the Holy See in that work. Theologians and lawyers are jealous people. Simple historians, therefore, must bow before their interpretations. No doubt a new edition, more critically conceived, will eliminate Barlaam and Joasaph. The Greek Church has retained Joasaph, by the way, but Barlaam is missing in their lists.

The bread of historians is being gradually taken away from them. Up to a year ago, one could debate the separate existence of Pope Anacletus. The *Annuario Pontificio* (1947) has decided against his separate existence. The second successor of St. Peter was: *S. Anacleto, o Cleto. Romano,* 76-88. While things remain the same, in the event of a "super quiz" between the Earth and Mars, surely high place should be given to: *Apud Indos, Persis finitimos, sanctorum Barlaam et Josaphat, quorum actus mirandos sanctus Joannes Damascenus conscripsit.*

T. VEECH.

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[10]The question of authorship is a debated question. St. John Damascene still has his supporters, the editors of the Loeb text, for example. Others, such as Bardy, deny this and prefer a monk, John of Sabas.

[11]*Encycl. Brit., loc. cit.* It is curious to note that the disrepute into which Barlaam and Joasaph have fallen has affected the reputation of such authentic saints as Barlaam of Mount Casius and Barlaam of Antioch!

Book Reviews

"THE PRIEST'S GUIDE IN HOLY WEEK", by Rev. Arthur Proudman. Published by Burns Oates, 1947, 56 Pages, Price 1/6.

This little book treats of the Holy Week Ceremonies as performed according to the *Memoriale Rituum.*

A word of warm commendation is due, we think, to the author, a Priest of the Archdiocese of Birmingham, England.

There are several cogent reasons why this work ought strongly to be recommended to the Australian clergy. Herein will be found a compendious treatment of all that is required for the correct performance of the Holy Week functions; then, the priest is relieved of the uninviting task of reading through an endless number of pages of involved description before he attains a complete knowledge of the necessary information. To assist the priest still further in this regard a conspectus of the whole ceremony will be found at the heading of each function.

For the Sacristan, whose duties during the days of Holy Week are somewhat arduous, this book should prove very helpful.

We would then, strongly recommend this book to the Australian clergy who are compelled by circumstances of place, etc., to perform the Holy Week functions according to the *Memoriale Rituum.*

For the very small sum of eighteen pence a well stocked book of ceremonial knowledge will be the happy possession of the clergy.

R.F.D.

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BOCCACCIO, by Francis MacManus. Sheed and Ward, London, 1947. 16/- net.

The Catholic Church has never been a kind of exclusive *chapelle* for a spiritual *elite*; within its walls sinner has jostled with saint and not unfrequently the libertine has knelt with ascetic. It is natural, then, that, side by side, with lives of saints, there should be books which might be called "biographies of bad Catholics". Such books will normally have a twofold interest. First of all there will be the facts of a man's life, and, if he be a literary man, the details and the nature of his achievement. Then one looks instinctively for those elements in his character and work which will reveal the mysterious action of the Faith, persistently operative still even upon those who do not strenuously

practise their morals. Mr. D. B. Wyndham Lewis's book on that picturesque rogue and great poet, Francois Villon, is one of the most satisfactory studies from both points of view, and a later one on Ronsard only less satisfactory because Ronsard is a more conventional sinner and less profoundly religious. The present biography of Boccaccio, by Mr. Francis MacManus, falls naturally into place alongside Mr. Wyndham Lewis's works, forming a group which lacks completion only because Mr. Belloc has never written the book which he might so easily have produced twenty years ago on the giant but dubious Rabelais.

Mr. MacManus has performed the first part of his task very competently. In spite of his evident horror of being mistaken for a scholar, it is clear that he has made judicious use of his authorities and has read his original to good effect. One feels particularly grateful for the bright and business-like accounts of Boccaccio's bulky romances, the *Filocolo*, the *Ameto*, the *Filostrato*, and what not, which it must have been an affliction of the spirit to read in their entirety, and yet which have their own importance, not merely in Boccaccio's literary career, but also in that of his most illustrious imitator, the English poet, Chaucer. But Mr. MacManus is much more concerned with biography than with literary criticism; indeed, he seems obviously anxious to yield nothing to the modern novelist in making his story racy and picturesque. If anything, he goes a little too far in this direction. One has the impression that he is sometimes dressing up facts and improving on the occasions which Boccaccio offers him. Rather than risk too many plain statements of plain facts he tries to rouse the reader by sudden and unprovoked bursts of fireworks or eruptions of eloquence that somewhat overshoot their legitimate mark. There is, too, more than a hint of that well-intentioned swashbuckling and sword-rattling with which writers in the Belloc tradition love to throw panic into the ranks of imaginary foes.

On the subject of Boccaccio's Catholicism Mr. MacManus is a little disappointing. One can rise from some of the works of the medieval Villon or the modern Baulelaire and Verlaine with a feeling not far from edification—certainly with a feeling of wonder at the Faith which shines like clear moonlight over dark and muddy places, "empress" still, even over "the infernal marshes". The very agony of these men, their suffering in the midst of moral ugliness, is a testimony to that spiritual beauty which their lives only too often denied. There is nothing like that in Boccaccio. Up to and, of course, including, the notorious *Decameron,* his works are marred by a gross sensuality which

sits ill with his ostensible aims, and which is certainly not redeemed by his occasional perfunctory praises of religion. The few later Latin works are blameless but dull. Then he is shaken by the revelations of a Carthusian monk, repents of his ways, and becomes practically silent. He died well, and no doubt saved his soul, but it seems clear that he did little towards carrying his faith into the only writing for which he will be remembered. One could have forgiven him much of his perverse exaltation of the lower passions and his coarse sniggering for just one touch of that intense spiritual pathos which poor Villon put into the *ballade* to Our Lady which he wrote as a prayer for his old mother.

Mr. MacManus makes no bones, of course, about the grossness of much of Boccaccio's work, but he hardly emphasizes sufficiently the real opposition which must have existed in the Florentine's soul between the cult of fleshly love to which much of his Italian writing is dedicated (whether under a thin disguise of troubadour idealism or with cynical frankness), and the Faith which even in his worst moments he never renounced.

It is not enough to laugh (a little unsteadily), with a few quips to show that one is not oneself prudish, and suggest that Boccaccio is just a weak fellow who feels the pull of the flesh too strongly, but will come right in the end. The real trouble seems to have been that Boccaccio, besides having his fair share of human weakness, was the heir of two distinct medieval traditions which he did nothing to reconcile: one of Catholic morality and asceticism, with its realistic recognition of original sin; the other Provencal—ultimately Arabic—with its cult of physical beauty and romantic extra-marital love. The Provencal tradition was capable of being spiritualized and elevated to the plane of Christian mysticism, as it was in Dante; it was also capable of being degraded to the level of that unadorned immorality for which certain medievals found a classical sanction in the poet Ovid, and as such it appears in the chief works of Boccaccio. The devolution from Dante's Beatrice to Boccaccio's Fiammetta (with Petrarch's Laura fluttering ambiguously in between) is the measure of a real spiritual descent, that is to say a degeneration not merely in literary imagination and sensibility but in moral ideals. Just how Boccaccio managed to combine the practical moral outlook implicit in his *Filostrato* and painfully explicit in his *Decameron* with a formal adhesion to Catholic principles and a certain reverence for Our Lady is not clear. All the evidence goes to show that he didn't bother overmuch about the contradiction until one day a messenger came from the dying Carthusian monk, Pietro Jetroni,

to tell him that death and judgment were close upon him unless he made a change, and then at last a badly scared Boccaccio took thought for his soul and put his house in order. But the Boccaccio known to literature is the Boccaccio of that earlier period, a man of whom, in spite of his literary gift, a Catholic has little reason to feel proud. Mr. MacManus, however, has deserved well of us by saying most of what needs to be said on this writer's history, and for saying it with such energy and verve.

E.J.S.

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EASTWARD OF ALL, by Frances Wynne, 194 pages, 5 x 7½ins. Gill & Son.

A few lines picked at hazard from the middle pages of this book turn a light on one interest of Mrs. Wynne: "I suddenly decided on sending one of my early pictures to the Academy. It was accepted, and hung on the line, a triumph even greater than winning the scholarship, and my delight can be imagined. And there was the added excitement of being asked to the Royal Academy reception. After that I exhibited for two or three years".

That is one of the rare references to art from an academic aspect to be found in the book which is the story of the author's conversion to the Catholic Faith. It is such an interesting story that we hope Mrs. Wynne will write another book about the lovely countryside in North Wales, where she and her son, Robert, were received into the Church.

She was born and educated in Northern Ireland, singularly blessed in her parents who, although Protestant, were without what G.B.S. would call *the teeth and claws* of Ulster Protestantism. The happy childhood of their large family is recaptured in the early chapters of this book by the adult mind of Frances whose affectionate heart treasured every memory of that loved household where culture and piety formed her young being.

While studying painting in England she met and married Richard Wynne, heir presumptive to one of the oldest estates in North Wales. The return of the Wynne family in 1930 to the ancestral mansion, Garthewin, makes fascinating reading for those chapters bear the impress of Mrs. Wynne's courageous and sensitive response to her husband's duties as squire. Their son Robert, then about twenty-five, entered with zest into all the interests of his Welsh countrymen from whom he had lived apart so long. Both he and his mother were received into the

Church not long after the re-possession of Gathewin. The return of the Faith to this estate in Wales must be one of the most touching of Catholic apostolate in our day.

In their quest for truth, mother and son studied independently of each other, though Robert was his mother's counsellor and support in those bad moments which must precede every convert's submission: "Then I used to worry as to what reason there was for becoming a Catholic—which sounds odd—but my mind and nerves were in a somewhat chaotic state. To that, Robert replied once and for all: 'There is only one reason for anybody becoming a Catholic, and that is for the greater honour and glory of God'."

M.O.

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WHEN THE WORLD IS HUSHED, by Rosalina Cowan, 139 pages, 5 x 7½ins. Pustet & Co.

There is more common-sense in this little book than its title would lead one to expect. An overwritten paragraph of jacket blurb does not improve its presentation. Piety that is sentimentalised has few attractions for anyone who knows well that the purifying of the heart in preparation for the Vision of God is not a matter of cosy twilight feelings.

The short chapters are under such headings as "Silence", "Radiating Christ", "Friendship and Holiness". They record the thoughts of a sensitive and cultivated mind, and offer on every page some arresting ideas for meditation. It would make a good bedside book for any lay person, and, on many a prie-dieu, would give a busy Religious a composing thought during a visit to the Blessed Sacrament.

The opening paragraph is a good sample: "The wiser and holier that people grow, the more silent they are apt to become. The more we learn, the less sure we are of our own opinions, the less eager to advance our own views; we begin to listen more and to speak less. We find, too, that others are not as eager to listen to us as we imagined; that it was often courtesy rather than interest that made them listen at all".

M.O.

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ALL MY DAYS FOR GOD. Reflections and Affections from the Spiritual Writings of St. Alphonsus. Selected and Edited by Rev. J. B. Coyle, C.SS.R. Dublin. M. H. Gill and Son Ltd. Volume I. Advent-Sexagesima. 230 Pages. 1946. 6/6.

Volume II. Sexagesima-Pentecost. 248 Pages. 1947. 6/6.

In this praiseworthy undertaking, Father Coyle intends to publish in four volumes a selection from the Spiritual Writings of St. Alphonsus in order to furnish readings for each day of the year according to the Liturgical Cycle. Father Coyle has been untiring in his efforts to popularise the writings of the Holy Founder of his Congregation, and this his latest work, entered upon in the year of his Golden Jubilee, may well be regarded as the crowning perfection of his labours. "He should be consoled by the thought that he has made no offering more conducive to the glory of God, and the honour of his Congregation and its Founder, than the work so happily entitled ALL MY DAYS FOR GOD"—so writes the Most Rev. John D'Alton, D.D., Archbishop of Armagh, in his inspiring Foreword to Volume II.

In these pages it is St. Alphonsus himself who speaks to the reader—and we could ask for no surer guide to teach us the secret of interior holiness and the value of a life lived in union with God. Father Coyle is to be congratulated for his energy and zeal in making the teaching of St. Alphonsus so readily accessible to all. His selection, editing and presentation leave nothing to be desired. Since these Reflections and Affections furnish abundant matter for daily meditation, they should be particularly welcome to Priests and Religious and it is safe to say that people of every state will find them a fruitful source of counsel and encouragement in the work of their personal sanctification.

In recommending these works as a "must" for all, we wholeheartedly endorse the words of the late Very Rev. Father Wheelwright, C.SS.R., in his Foreword to Volume I: "In these volumes St. Alphonsus is going to confide to you his secret of success and happiness. He is going to teach you how easy it is to give all your days to God. Dear Reader, if you would know profound joy, serene happiness, abiding peace—if you would shed a ray of sunshine on the drab lives about you —if you would bring poor wayfarers nearer to God—in a word, if you would capture real happiness, achieve true success and attain real greatness both for time and eternity, the secret is a simple one: to reflect upon the things of God and Eternal Life, to make good resolutions and to be faithful to prayer. Such is the lesson St. Alphonsus teaches in ALL MY DAYS FOR GOD".

G.M.